The Missionary Herald

VOLUME CIII JULY 1907 NUMBER 7

THE Third Annual Conference of the American Board with Newly Appointed and Prospective Missionaries was held in the committee room of the Congregational House from May 23–29. The number in attendance was twenty-six, the largest company yet brought together, which fact was in itself an inspiration and encouragement. The method of the conference was to give a long morning to counsel and inspiration. Each day's session began with a devotional service, conducted on the different days by Dr. A. H. Plumb, Rev. Messrs. Reed, of Concord, N. H., R. C. Calkins, of Portland, Me., D. A. Newton, of Winchester, Mass., J. T. Stocking, of Newtonville, Mass., and F. H. Page, of Waltham, Mass. Then the secretaries of the Board, together with Dr. DeForest and Messrs. Bissell and Chandler, took up in turn subjects connected with missionary life and work, the candidates taking notes and putting in questions as they desired. Drs. John C. Berry and Pauline Root discussed the health of the missionary.

The May Conference

The concluding day was given to spiritual impressions, Rev. Isaac O. Rankin, of *The Congregationalist*, making a morning address before the celebration of the Lord's Supper, which was administered by Rev. A. Z. Conrad, D.D., at Park Street Church, and followed by a "quiet hour" for the missionaries by themselves. In the evening of that day a farewell service was held in the same church. Addresses were made by Dr. DeForest and by groups of the candidates. Rev. and Mrs. William C. Bell received their commissions to the West Central African Mission.

On Sunday morning the candidates were welcomed at the Congregational Church of Newton Center, Mass., when Rev. Edward M. Noyes, the pastor of the church and member of the Prudential Committee, preached a special sermon to them.

The afternoon of each day was left free for personal interviews, business, and recreation. On one afternoon the company were the guests of the Congregational Club of Boston at its ladies' night meeting, and on another a delightful reception was enjoyed at the home in Newton of Mr. Herbert A. Wilder, of the Prudential Committee.

The value of these annual conferences is more plainly seen with each one that is held. They have approved themselves as a settled method, well worth all the effort and time required. The picture of this year's company, on the opposite page, will be regarded with interest. By comparing the following numbered list of candidates with the numbers in the picture, names and faces can be properly united.

Key to Frontispiece

1, Lillian F. Cole; 2, Ruth P. Ward; 3, J. Frederica McIntosh; 4, Grace M. Knowles; 5, Mabel A. Ellis; 6, Charles H. Burr; 7, Inez L. Abbott; 8, E. Gertrude Rogers; 9, Julia C. Hocking; 10, Elizabeth H. Viles; 11, Madeline Gile; 12, Mrs. Mary Elizabeth Tubbs; 13, Charles S. Tubbs; 14, Watts O. Pye; 15, William C. Bell; 16, Mrs. Lena G. H. Bell; 17, Mary E. Stowe; 18, Elizabeth S. Perkins; 19, Grace H. Stowe; 20, Esther Nichol; 21, Arthur A. McBride; 22, D. Miner Rogers; 23, Mrs. Annie Harding Burr; 24, Vinton P. Eastman; 25, Daisie P. Gehman. Rev. and Mrs. Phineas B. Kennedy, though present at the conference, were not

included in the picture. Miss Cole is already a missionary of the Board, but goes now to a new service in the Western Turkey Mission.

A Modern Knight

UNDER this title the Yale Foreign Missionary Society has reprinted Rev. Joseph H. Twichell's stirring address upon John Coleridge Patteson, given at the recent annual meeting of the Board in Seattle. The booklet is neatly gotten up, printed upon deckle-edged linen paper with wide margins, and illustrated with two effective pictures of its hero. It is quite unlike in form the ordinary printed sermon or address, and is calculated to catch and hold the attention of young men, for whose inspiration it is specially published. Copies of it can be procured at any of the offices of the American Board; the price is ten cents a copy.

Yet Another Church Club

FROM Long Beach, Cal., comes a list of eighteen subscribers to the *Missionary Herald*, a club formed through the efforts of a girl of sixteen. We echo the sentiment of the one who forwarded the list, "I wish we had churches full of the like of her!"

An Unusual Mission Want

THE printing press at Mt. Silinda station is at last in operation and turning out its important products. Just now they are to publish several hundred copies of a hymn book, and Mr. Fuller writes of a need that is becoming pressing. At the present time they are using a small photograph paper cutter to trim their printed pages; this will cut but one sheet at a time, and in order to do really good work and to save time they need a machine that will cut paper in bulk to the extent of one or two inches in thickness. Mr. Fuller hoped that a satisfactory cutter could be purchased here for a few dollars. On inquiry it appears that nothing which is serviceable and durable can be gotten for a trifling sum. An opportunity is offered to get a workable cutter for forty dollars, which is less than the regular price, but far more than Mr. Fuller allowed, and more than the mission will be able to provide for with the other expenses of its industrial plant. Is there any one able and inclined to help in this matter to equip the Mt. Silinda press for more efficient work?

The Tornado in the Carolines

NEWSPAPERS recently reported tidings of a typhoon which swept the western part of the Carolines, mention being made specially of Yap and Ulie (Wolea). Apprehensions as to our mission and missionaries in those islands are relieved by the following word from the Misses Baldwin, of Ruk, to a brother in this country, who kindly forwarded this intelligence to us:—

"We are very thankful that we are able to sit down this morning to write to you, for yesterday we had a storm which was very severe, and we did not know but that another typhoon was in store for us. We slept in our clothes last night to be ready for any emergency, but the wind decreased, and we enjoyed a much better night's rest than we thought we would.

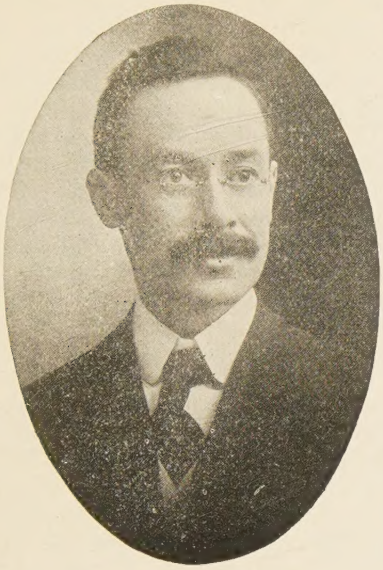
"The weekly prayer meeting yesterday and morning service today were held in one of our schoolrooms, as there was not a dry spot to be found anywhere in the church."

From this it appears that they probably experienced just the edge of the storm, and were spared any serious damage to life or property.

A Significant Reception

ONE of the impressive events in connection with the Centenary Conference at Shanghai was a reception, given at the Astor House in that city by the American laymen now in China and representing the Laymen's Missionary Movement, to the missionaries gathered there. Nearly one thousand missionaries responded to the invitation, and the parlors of the hotel were thronged from 4.30 until 6.30 in the afternoon. Among the laymen who arranged this reception were Col. Edward H. Haskell, of Boston; S. W. Woodward and John B. Sleman, Jr., of Washington, D. C.; L. H. Severance, of New York; W. H.

Waite, of Providence; David P. Leas, of Philadelphia; Daniel R. Noyes, of



REV. WILLIAM C. BELL

St. Paul; E. S. Osgood, of Chicago, and ten or twelve others. These gentlemen were assisted by laymen from England and the Continent. The affair made a profound impression upon Shanghai. The editor of the *North China Daily News* gave it extended notice and editorial comment, remarking that no other occasion could have so deeply assured all Eastern China of the honor and esteem in which the missionaries are held as this great reception. In this connection it is of interest to learn that an important conference of laymen was held at this same hotel in Shanghai, presided over by Sir Alexander Simpson, of Edinburgh, at which, after an hour of discussion and remark, resolutions were adopted approving the new Laymen's Movement, urging greater co-operation and unity on the part of missionary organizations at home, and calling upon fellow-laymen in Great Britain and on the Continent to join earnestly in the effort now being proposed by this centenary and other missionary conferences for the speedy evangelization of the world.

Re-enforcements for West Africa

WE can report the sailing of two new missionaries for the foreign work, Rev. and Mrs. William Clark Bell, who are to go to the West Central African Mission, which has been much weakened lately by the return to the United States of Messrs. Fay and Woodside. Mr. Bell was born at Lockport, N. Y., and after studying in the high school of that city went to Colorado, and took a full business course in the Denver University, subsequently being engaged in a mining camp in Southern Colorado. After this he entered Cornell University, in the agricultural department, and was graduated in 1897 with the degree of Bachelor of Science. Mr. Bell became a Student Volunteer in 1895, and his thoughts turned at once toward Africa, and especially toward pioneer work in that continent. His extra studies included blacksmithing and other work as an artisan, with a special course in the Bible. Immediately after graduating he went to West Africa, under commission of the Phil-African League, and

MRS. WILLIAM C. BELL

was stationed near Caconda. Subsequently he withdrew from that organ-

ization, and on visiting Chisamba, of the West African Mission of our American Board, he became greatly interested in work among the natives, and remained there, conducting a store and assisting in such lines as he found open to him.

Two years ago he returned to America, and has since been engaged in study, particularly in the Moody Bible Institute at Chicago. The health of himself and wife being fully restored, they desired to return to Africa, and, on receiving appointment from the American Board, Mr. Bell was ordained at Lockport on May 9.

Mrs. Bell, whose maiden name was Lena Grace Hiller, was born in Ithaca, N. Y., was married to Mr. Bell June 19, 1897, and fully shares her husband's great desire to be engaged in missionary work in the Dark Continent. These friends sailed from Boston, April 30. Having acquired the native language and being familiar with the habits of the people, they will be able at once to enter into full service in the mission, where their help is greatly needed and will be most cordially welcomed.

American Rights in Turkey

ADVICES from the American Board's representatives in Constantinople make it certain that the Turkish government's concessions to American claims in that empire are of large importance and involve great relief to our missionary work. The basis of our government's request was the sweeping grant made to the French at the time of the Mitylene incident in November, 1901. By the terms of the imperial *iradé*, as communicated by the Minister for Foreign Affairs, the terms of this French settlement are now extended to us and our institutions, colleges, schools, hospitals, orphanages, residences, etc., so that the list of these institutions filed at the Porte is officially recognized, and they are held as legally established.

Moreover, this *iradé* grants a transfer of titles to the property of these institutions from individuals, in whose name they have had to be held hitherto, to the society they represent, and which is the true owner of the property. Thus an end is put to the form of holding in trust under which our property has been carried hitherto, for corporate ownership is unknown in Turkey except by imperial *iradé*.

This recognition of our government puts our whole institutional work beyond the interference of local officials. Much remains to be done in carrying out this important grant and in availing ourselves of what it brings us. All our institutions are not yet upon the accepted list of the Porte, or their titles are not yet passed as correct. It will not be unprecedented if much now granted is realized slowly, possibly with difficulty; but we have a ground and standing that we lacked before, and the Turkish government is now so fully committed as to give our embassy a strong position in meeting the oppressions of local officials. A long and difficult struggle on behalf of this question has at last won its victory. We wish to express hearty thanks to our State Department and to President Roosevelt for their helpful interest maintained toward this case; we are glad to recognize the great tact and success of our ambassador, Mr. Leishman, especially in the latter steps of the negotiations; but we must let it be understood that the case is not finished, and that we rely upon these officers of our government to continue their interest now as in the past, in order that we may realize the completion of that of which the present *iradé* is the pledge.

Inauguration of President Harada

REV. TASUKU HARADA was inaugurated president of Doshisha, April 27. The occasion was full of significance. Dr. J. D. Davis, revered with Dr. Neesima as the joint founder of Doshisha, led the procession of those who ascended the platform. The introduction of the new president was given by the Hon. Tokiwo Yokoi, M.P. Rev. Mr. Miyagawa offered the prayer of inauguration, after which Dr. Davis, in behalf of the faculty and representing a host of unseen witnesses, ex-

tended the right hand of greeting to President Harada. He spoke of the ideals of the school, of its wonderful accomplishments, of the restored harmony among all its friends, of the expectation of thousands in Japan and America that under the administration of President Harada the school was to enter upon an era of unparalleled prosperity and service, and prayed that the mantle of the great Neesima and a double portion of his spirit might rest upon the new incumbent of his office.

Greetings and good wishes were presented from every quarter: from the Kumi-ai churches and from churches of other denominations throughout Japan; from sister educational institutions; from the Minister of Education, Count Okuma, and other individuals; from Lahore College, India, where President Harada had lectured; from the officers of the American Board; from Amherst College (Neesima's Alma Mater); from Yale University, of which President Harada is an alumnus; and from the Yale (Japanese) Alumni Association in Tokyo.

President Harada's inaugural address was brief, but expressive of that strong Christian faith and purpose which characterize the man and will mark his administration.

Mr. Harada enters upon his service under most auspicious circumstances. The enrollment of the school is larger than for many years, 781 in all departments. The alumni and friends of the school are drawing together in an endeavor to meet the absolutely compelling needs of the school in the way of increased funds. An endowment is imperative, and for it the friends of the school, not only in Japan, but also in America, must unite loyally.

A Tour for Mission Study

SOMEWHAT more than two years ago Edward Warren Capen, PH.D., was secured to assist the Editorial Secretary in the preparation of material for a projected history of the American Board. Since that time and until recently he has been engaged in diligently examining the Board's records and archives in behalf of this volume, and a large amount of interesting matter has thus been extracted and classified. Later, under the best medical advice, it became clear that the Editorial Secretary, Dr. E. E. Strong, would not be able to undertake work on this history, but it was hoped that in some way its writing might be begun by this time. Action looking to this end was taken at the last annual meeting. The Prudential Committee, however, in attempting to secure the required publication fund became persuaded that this fund could not be gathered without infringing upon the regular receipts of the Board, and so deemed it inexpedient to proceed further with the work, at least for the present.

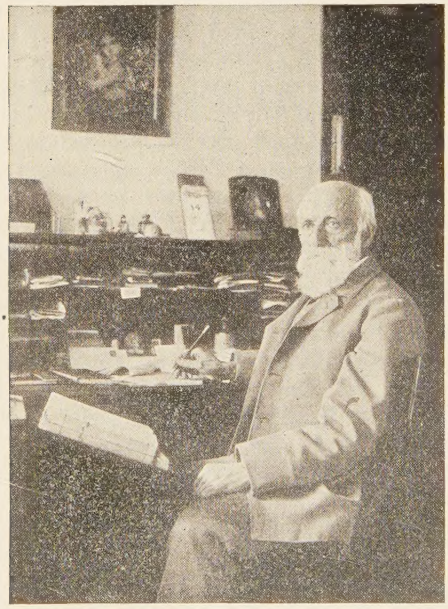
In accordance with this decision, Dr. Capen was set free from the task in which he was engaged, with cordial expressions of appreciation and regret. Taking advantage of this turn of affairs he has now decided to make an independent tour of the world for a careful study of mission lands and work, especially on the side of their political and social relations. He is to sail with Mrs. Capen from Boston on August 6 to be gone nearly two years. His itinerary includes brief visits in Austria, Turkey, Syria, and Egypt; a stay of several weeks in South Africa; four months in India and Ceylon; three months will be given to Burma, Java, and Siam; a month to the Philippines; three months to China; two or three months to Japan and Korea; then home by way of Hawaii.

Dr. Capen will have exceptional advantages for meeting the people and the institutions that can help him in his investigations, and will be able thus to add to his present knowledge of missions through their records, actual acquaintance with their situation, and conduct. He hopes thus to prepare himself for some field of service in which the expert knowledge acquired will be of special value. The good wishes of many friends will attend him on his way.

THE UNION COLLEGES OF NORTH CHINA

By Rev. CHAUNCEY GOODRICH, D.D.
Dean of the North China Union Theological College

THERE used to be a motto in Vermont, "We build schoolhouses and raise men." Congregational missions began this work in China half a century ago. It is nearly forty-two years since I found in Peking a small boarding school for boys, which was given into my hands the day after my arrival! The school has today a two-story building, a college trained teacher at its head, a high school department following a graded curriculum, and more than sixty students. There are four such schools in the North China Mission. I found also a girls' school, with two girls from poverty-stricken families. This school had just been



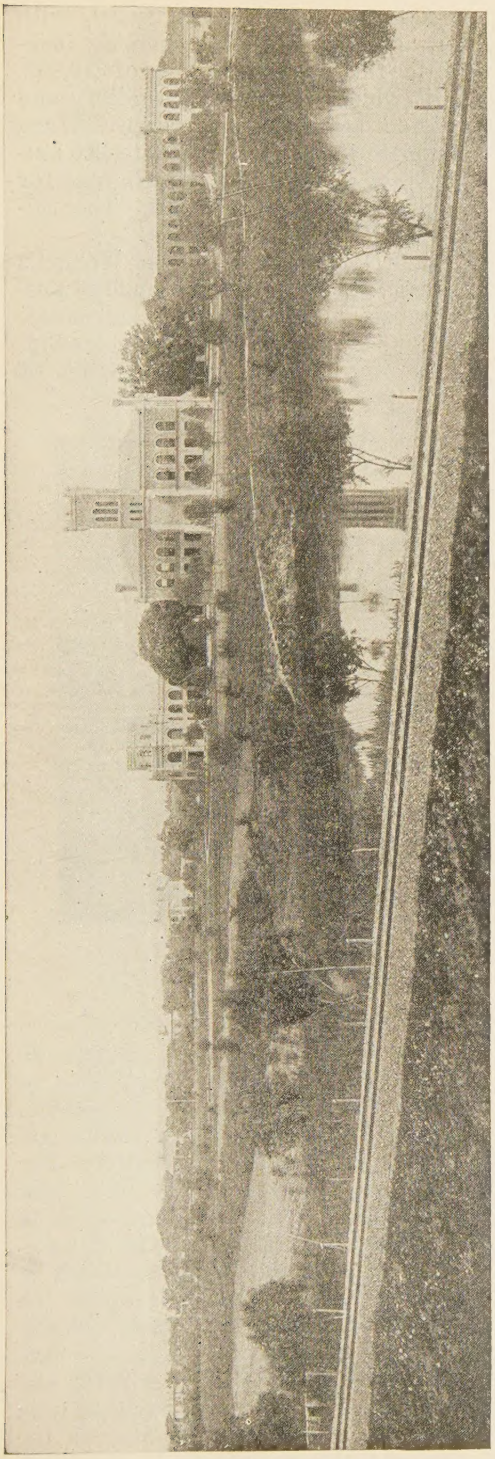
REV. CHAUNCEY GOODRICH, D.D.

started by Mrs. Bridgman, widow of the first American missionary to China. A little later, visiting a wretched home in vacation time, I found one of these Bridgman School girls (about seventeen years of age) done up in rags wound spirally round her limbs and body, crouching in a corner of the brick bed. Such was the far-away beginning of the present Girls' High School and Union Woman's College, with its eighty well-dressed, bright and bonny girls.

By a similar development the small boys' school in Tung-chou, started by Rev. L. D. Chapin in 1867, has grown into a high school and college, with a plant worth $50,000 and about 120 students on its roll; $35,000 came to the college from the Tank estate, through the farsighted generosity of Mr. James Porter, and about $12,000 from the income of Williams' Dictionary (presented to the mission by its author).

"The spirit of the time spells unity," and the last step in the process of evolution in North China is union in education. So far it is chiefly accomplished by three denominations through their four colleges and affiliated high schools.

Of these four colleges, three are in Peking and one fourteen miles away, in Tung-chou. Tung-chou, the northern terminus of the Grand Canal, has long been the main artery of Peking, containing a much larger population than the Hawaiian Islands. Now that the railroad in an idiotic way, fearing the wrath of the carters and the boatmen, has swung away from Tung-chou to the south, carrying with it the tribute rice and most of the freight, the chief glory of the city is the North China Union Arts College. This college, situated just outside the southern wall of the city, is under the care of the American Board. Its fine buildings, artistic grouping, and large campus make a striking picture to one nearing the city. Here under the wide, free heavens of the country, albeit close to



THE NORTH CHINA UNION ARTS COLLEGE

The College is in front; Dormitory back of College; residences of missionaries at left; Ladies' House at extreme left; all owned by the American Board

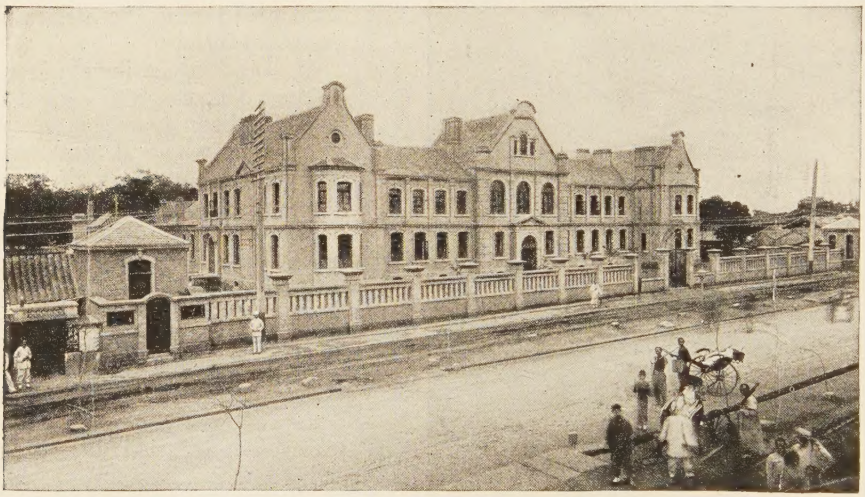
the city, is an ideal site for a college. Work in the college department dates from 1893. There is first a primary grade of six years, carried on in the various station schools, and academy and college courses, each of four years. Dr. Sheffield has been president of the college from the beginning. In the early eighties the Rev. Harlan P. Beach organized a Young Men's Christian Association, one of the first and most flourishing in China. It may be added here that each college has a Young Men's Christian Association or a Young Women's Christian Association.

Of the three institutions in Peking, one, the Theological College, has been transplanted from Tung-chou, where it was born in 1871, and from which there have gone out seven classes, with sixty-five young men. Some of these men wear the martyrs' crown — men who held not their lives dear to themselves — but a large number of the graduates are now doing active and successful work in the American Board Mission. Some ten years ago the college received a gift of $10,000 from the Hon. Nathaniel Gordon, of Exeter, N. H., and since has been called the Gordon Memorial Theological Seminary. In 1905 the seminary was moved to the American Presbyterian Mission in Peking, and now stands on ground where many sealed their faith with their blood. Here, largely through the gifts of Hon. Morris K. Jesup, of New York, and the untiring labors of Rev. Courtenay H. Fenn, D.D., an attractive building, accommodating forty students, has been erected for the North China Union Theological College; also two dwellings for two of the four members of the faculty, all at a cost of $13,000. In this the second year of work, there are two classes, with twenty-

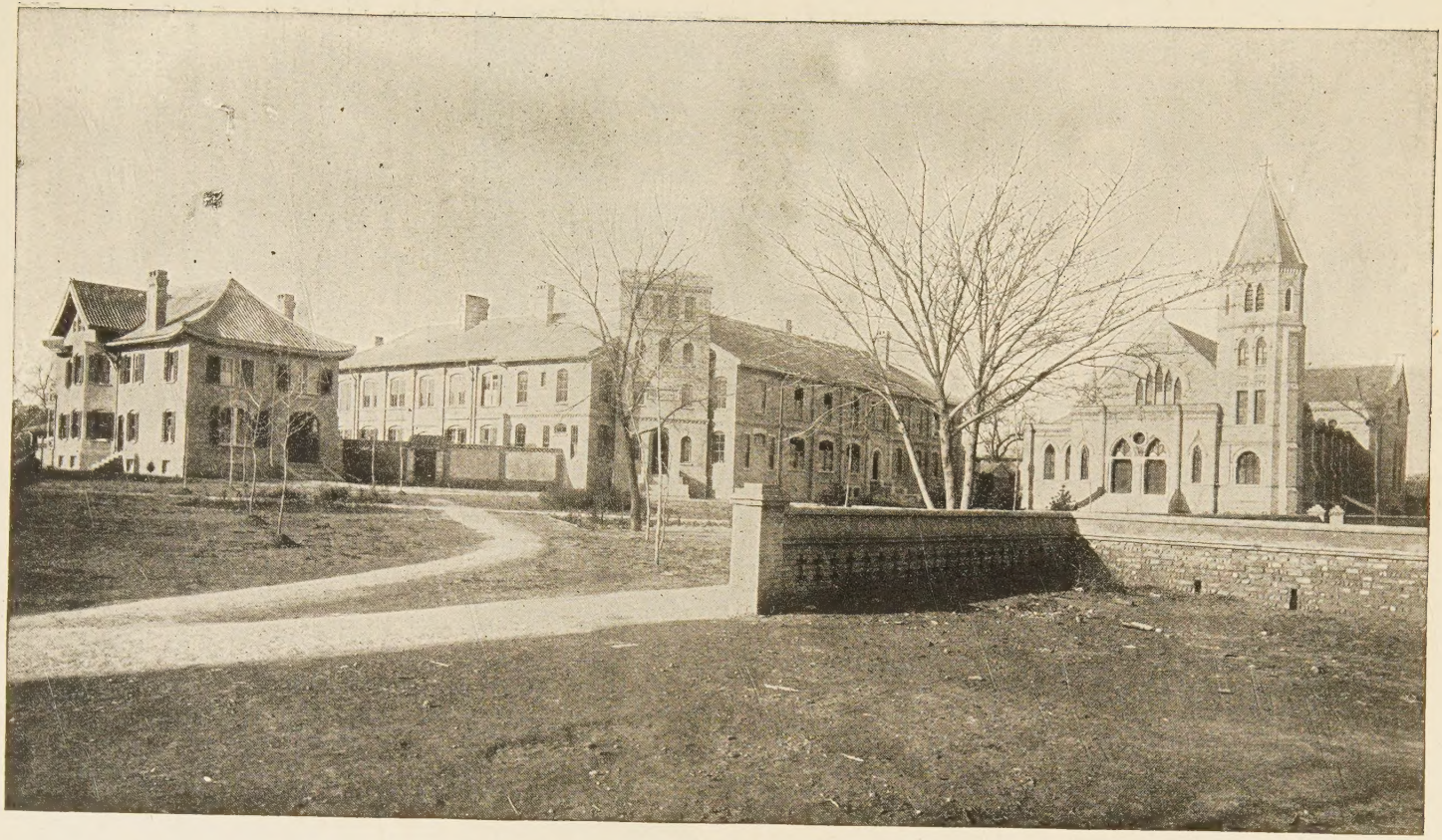
seven students. We look forward to a chapel, another dwelling, and larger breathing space in the near future. Here is a splendid opportunity for some good friend in the Presbyterian Church to invest capital where it will pay magnificent dividends of joy and blessing to the giver, and of right royal uplifting help to China. What does China need so much as spiritual help and high ideals?

The North China Union Medical College (Dr. Cochrane, of the London Missionary Society, dean) is under the care of the London Mission. It has already a fine plant costing over $40,000. The subscription list was headed by Her Majesty the Empress Dowager with 10,000 taels ($7,000 gold), and very considerable sums were given by high officials. The opening of the school was a remarkable function, gorgeous with the display of pink and red buttons, peacock feathers, and elegant and costly apparel. The college begins its life under the most hopeful auspices, with a faculty of nine physicians (from five missionary societies, including the American Methodist and Anglican Missions) and thirteen lecturers. The first term opened in February, with forty students. Its managers are looking for further contributions of $10,000, with which to build a dormitory and provide scientific apparatus. When complete it will accommodate 300 students, or sixty students each year for a curriculum of five years. The tuition is forty taels per year.

The North China Union Woman's College, starting from the smallest possible beginning, has steadily advanced, in numbers, character, and scholarship, under the progressive leadership of Misses Mary H. Porter, Jennie E. Chapin, and Ada Haven, and now of Miss Luella Miner, dean of the college. In 1900 one-third of the students laid down their lives for the Master. For three years following the work was interrupted. In 1904 it was voted to raise the school to the grade of a college. In 1905 the Woman's Board of Missions of the Interior adopted the college and provided funds, chiefly from the Tank estate (under the care of Mr. James Porter), for erecting and equipping the college building, a solid structure whose tower commands the city and the mountains to the west.



THE NORTH CHINA UNION MEDICAL COLLEGE
Owned by the London Missionary Society



THE UNION WOMAN'S COLLEGE IN PEKING
Owned by the American Board

The Ladies' House

The College

The Congregational Church

The whole plant, including the dwelling, with the addition mentioned below, cost $25,000.

There are three courses, of two years each, following the academy course: (1) A scientific course, recommended to those who are preparing for the medical course and are unable to take the full college course; (2) a normal course; (3) a kindergarten training school. Studies in chemistry are to be our part in the contemplated medical course for women. In the college building (enlarged) there is also a woman's training school, a sort of theological seminary, which it is hoped may be taken later into the Union.

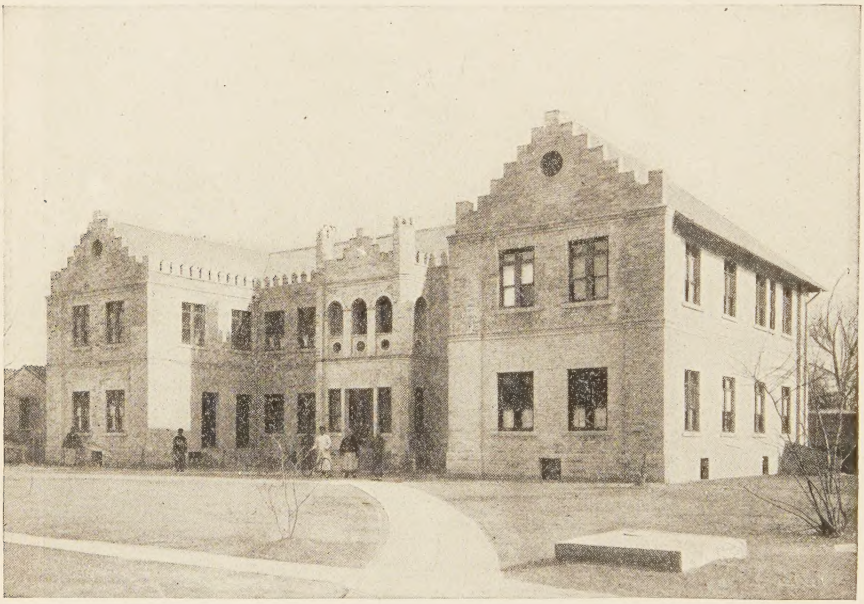
A few brief statements will indicate how the union idea is practically worked out in the management of these colleges: —

1. The plant and equipment for each college are furnished by the mission board with which the college is connected.

2. The running expenses of each college (excepting the medical college, in which a definite sum is asked for board as well as tuition) are divided among the missions according to the number of students from each mission studying in the college.

3. There is at present at least one teacher from each of the three missions in the faculty of each of the colleges for young men.

4. The administrative power of these colleges is vested in a board of managers. This board consists of six persons chosen by each mission belonging to the Union, the deans of the faculties being included *ex officiis*. But the governing power resides in the three mission boards represented in the Union.



UNION THEOLOGICAL COLLEGE, PEKING
Owned by American Presbyterian Mission

5. The Union Medical College has six additional members from the American Methodist Mission on its board of managers, representing that mission.

Some of the benefits coming from our union in educational work, as roughly outlined above, are quite apparent: (1) It gives an impressive object lesson of Christian unity. The church, divided into many sects, is

still one *church*. What more beautiful way to show her oneness in China than by combining forces in such a work as this? (2) It is an evident economy of money, time, and men. Why three sets of teachers and of buildings for a work that can be better done by one? (3) It adds momentum of power to the work. How well this is understood in the Occident, where magnificent achievements are projected, and impossible things accomplished, through combination! This is one way of making the life of the West impinge on the life of the East. (4) It gives opportunity to do one's best work — and this is a matter of deep concern to teachers and to students. In the beginning of my missionary life there was the language to study, the gospel to preach, the sick to prescribe for, teeth to be extracted, visits to be received, perhaps a hymn to be translated, and a school to be taught, all in one day. And but yesterday, as it were, it was the same, with variations — the shepherding of a church, editing a hymnal, translating the New Testament, teaching in college and seminary, translating a tract, etc. Shall I write that it is a great joy to have solid time and quiet hours to prepare to meet my classes? Here is one of the real benefits of our union.

What has thus far been accomplished is but a start in the right direction. We cannot but believe that all these Union Colleges, begun with so much of hope and prayer and mutual love, will have an advancing life; that they will keep march, or rather help lead in the march, of the New China. Set in the midst of a population nearly equal to half of the United States, what molding and uplifting forces may we not hope will go forth from these institutions to bless China!

A MORRISON MEMORIAL

By Rev. C. A. NELSON, of Canton

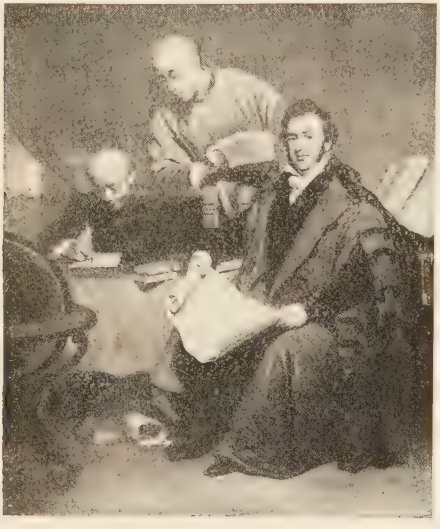
IT is proposed to erect in Canton, the largest non-Christian city in the world, a Young Men's Christian Association building to cost at least $100,000 in gold. It is to be called "The Robert Morrison Memorial," in memory of the first Protestant missionary to China.

When Morrison touched at New York on his way to Canton, he was asked, "Do you believe that you can make any impression on the Chinese?" To this Morrison replied, "No, I do not believe that I can, but God can."

The obstacles in his way were almost insurmountable. The Chinese as a people were singularly unapproachable. They were satisfied with the traditions and superstitions of their ancestors. They were forbidden to teach their language to any one under the penalty of death. No foreigner was permitted to remain in China, except for the purpose of trade. This state of affairs called for a sublime courage and a large faith.

Much credit is due to a few American merchants then living in Canton, some of them God-fearing men, who kindly received Morrison as a visitor into their homes. After two years the East India Company offered Morrison the post of Chinese translator for the company. He accepted this position, as it would give him a standing among the people, so that he could go about more freely. Then his daily work of translating fitted him not a little for the work of preparing a dictionary and of translating the Scriptures. This door was opened for him and he entered in, but only considered this work as a means to an end, that of giving the gospel to the 300,000,000 of China who were living and dying in ignorance of the gospel; for Morrison felt that he was debtor

to them all. After five years he had only a grammar and a dictionary to show for his labors, not a single con-



MORRISON AND HIS CHINESE HELPERS TRANSLATING THE BIBLE

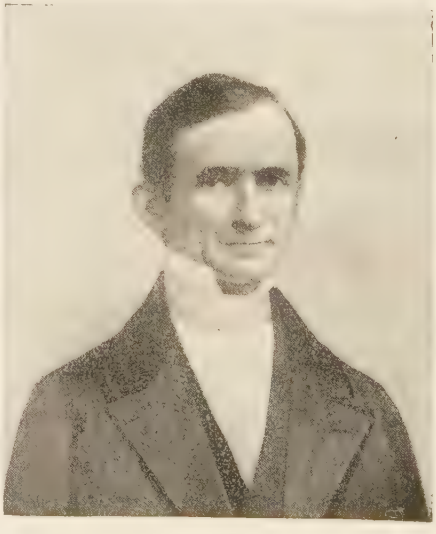
From Chinery's painting in the London Missionary Society's House

vert. At the end of six years he had made a translation of Luke's Gospel and the Acts of the Apostles. He had now the life of Christ in a readable form to put before the people, but the people were forbidden to read it. His publications came to the notice of the officials, who at once printed an edict against him and all Europeans who sought to undermine the Chinese faith. Morrison then quietly sent a translation of the edict home to the directors of the London Missionary Society, and announced that he purposed to go quietly and resolutely on, and the directors decided to encourage him by sending to his aid the Rev. Robert Milne.

In 1814 Morrison baptized his first convert, the first fruits of a great harvest which he believed would follow. In 1830, through Dr. Morrison's personal appeal, the American Board sent the Rev. Elijah Bridgman, and the American Seamen's Friend Society the Rev. David Abeel, to Canton. These were the first Protestant missionaries from America, and their coming greatly encouraged Morrison. He began to feel that the Protestant world was becoming interested.

It is specially fitting that the name of Morrison be associated with the Young Men's Christian Association, for he was a young man, only twenty-five, when he landed in China. He stood for all that was good in Western civilization. His life in the midst of China's millions is an illustration of what China's young men may become if we give them the best we have.

Canton needs a Young Men's Christian Association for various reasons. More young men are here than in any other city in China. Canton has become a world center. Almost all the Chinese who go abroad are Cantonese. The Cantonese are the most progressive people of all China. They have been the pioneers in business with the people of other nations. They are today the business people of China. What



REV. ELIJAH C. BRIDGMAN

The American Board's first missionary to China

we do for the young men of Canton will be felt throughout the empire and throughout the world. Contributions

for the memorial building are being sought in and out of China; Mr. F. B. Schenck, treasurer International Committee of Young Men's Christian Associations, New York, will receive gifts in the United States. What leading men of China think of the plan is indicated by the following letter from the former Chinese minister to the United States to Rev. R. E. Chambers, secretary of the memorial in Canton: —

"My Dear Sir: I have received and read with great interest your letter inclosing some printed matter concerning the proposed Robert Morrison Memorial.

"It is said that foreigners who come to China have a selfish motive, their object being to get what they can to benefit themselves. The life of Robert Morrison spent in China is a contradiction of such general belief. He came to China, not to gain any material benefit for himself, but on the contrary he devoted his whole time and energy for the purpose of giving more intellectual light to my countrymen and advancing their interest. The movement to erect a building in Canton to perpetuate the memory of this dauntless, good, and unselfish man, who spent twenty-seven years and died in this city, is worthy of hearty support.

"I gladly send you a contribution, a check for which is herewith inclosed.

"Wishing you great success in your movement, I remain,

"Yours very truly,

"WU TING-FANG."

A similar letter and a check for 1,000 taels ($820) have been received from Viceroy Chow Fu.

THE CENTENARY MISSIONARY CONFERENCE

Shanghai, April 25—May 8, 1907

BY PROF. EDWARD C. MOORE, D.D.
Chairman of the Prudential Committee and of the Deputation to China

THE first general missionary conference in China was held in Shanghai in 1877, the second in the same city in 1890. The present conference marks the completion of a century since the arrival of Robert Morrison in Canton. But of the real beginning of Protestant missions in China we can hardly speak before the year 1842. Shanghai is the meeting point of all lines of trade coming both from the East and from the West. No time could have been more opportune for such a conference than the present. A complete reorganization of China has taken place since 1900. Reforms which before would not have been dreamed of are taking place. The educational system of the empire is rapidly being conformed to Western ideals. The question of constitutional government is continually debated. All of the eighteen provinces have now been entered by Protestant missionaries.

In the light of the experiences of the last seven years, and in the face of problems which have never been surpassed for significance in the history of missions, the missionaries of different regions, of all nationalities, and of various denominations have been drawn together in deepest sympathy and in realization of a common purpose. The conference was composed of members chosen by the missions and of all missionaries who had served in China for twenty-five years. It thus necessarily included the experienced missionary leaders throughout the empire. There were 354 of the appointed delegates and 122 of those who served by right of their completed quarter of a century — in all, 476 voting delegates. Besides these there were 694 visiting delegates not entitled to vote. Thirty-eight missionary societies were represented among our visitors from

twenty-five countries besides China. Delegates came from fifty-one organizations doing missionary work in China. The Rev. J. B. Gibson, of the English Presbyterian Mission in Swatow, and the Rev. Arthur H. Smith, of the North China Mission of the American Board, were chosen moderators.

The method of work of the conference had been very carefully considered by those who arranged the meeting. There were eleven main topics for discussion, which in the end occupied practically a day each in their handling. These topics were: The Chinese

ARTHUR H. SMITH, D.D.

One of the two moderators of the conference

Church, The Chinese Ministry, Education, Evangelistic Work, Women's Work, Christian Literature, Ancestral Worship, Medical Work, The Holy Scriptures, Comity and Federation, The Missionary, and Public Questions, including memorials to the Chinese government, to the Chinese church, and to the churches at home. Upon each one of these topics elaborate papers had been prepared in advance by the committees in charge through their respective chairmen. These papers had been printed and put in the hands of the members of the conference in advance. They were not read in the conference, but each committee, on the day preceding the debate upon its topic, issued to the conference a series of resolutions based upon the original papers which they proposed to offer. The debates occupied the morning and afternoon sessions, which were held in the Martyrs' Memorial Hall, in the new Young Men's Christian Association building. The building itself is not yet completed, and only by the most generous and self-sacrificing effort of the representatives of the Association was made ready for use. The evening sessions, which were public, were held in the great Town Hall, which had been kindly placed at the disposal of the conference by the Municipal Council of Shanghai.

The method of work above outlined made possible the fullest discussion even of large and complex subjects, and ordinarily the work assigned to each day was completed by the end of the afternoon session. It would be difficult to speak too highly of the efficiency of the moderators, aided as they were by the permanent secretary, the Rev. G. H. Bondfield, of the British and Foreign Bible Society, or of the self-control and clearness of judgment which were manifested upon many occasions by the large body of voting delegates. There was the freest expression of opinion, and this upon matters concerning which the widest differences prevail. But the dominant impression made by the convention was that of the seriousness with which the delegates approached their work. Men stood in awe as they thought of the gravity of the issues which were involved. Never, perhaps, has the spirit of prayer more truly possessed a deliberative body. And out of this sense of the presence of God there came a charity and kindliness of judgment which in no way hindered earnestness or even the saving sense of humor, but which brought the convention at the end of every day's debate to the practical unanimity that characterized the conclusions of the

THE CONFERENCE IN SESSION

conference. The greatness of the problems which these missionaries face, and to some extent the newness of the conditions in which they work, made of the conference such an exemplification of the spirit of Christian unity as has rarely been seen. In truth, out of the discussion of comity and federation came resolutions which not only organize for effective co-operation all the Protestant bodies now working in China, but hold before the workers the ideal of a united church of China. How this union is to be brought to pass no attempt was made to say. Such an utterance would at this time have been premature. But that the workers in the cause look forward in God's good time to a united church of China there can be no doubt.

Emphasis was laid also at every point upon the fact that it is to be a Chinese church in the fullest sense of the word. It was freely said that this was certainly the last missionary conference. The next conference will be one of the Chinese church itself, in which the missionaries and the Chinese will meet on a common ground. It was questioned by some if the Chinese Christians should not have been admitted even to this present conference upon this basis. It was felt by those in charge of the preparations that the practical difficulties in the way were for the moment insurmountable.

And there was a certain sense in which it was perhaps fitting that this conference should close an era of missionary endeavor. But nothing was more marked than the prophetic spirit and the joy with which these men looked forward to the day in which the Chinese will take upon themselves the responsibility for the propagation of Christianity in their own land and for the maintenance and development of the Christian Church.

In this light the discussion of the education of the leaders for the Chinese church of the future, and especially of the Chinese ministry, was of the greatest interest. That half-trained and untrained Chinese workers have rendered notable service in time past is true. But nothing is now of such importance as the sound education of the youth who, many of them coming from homes in which Christ has been revered for two and three generations, shall consecrate themselves to the ministry.

In a certain sense the education of these youth, in some part, at least, through the medium of the English tongue and in contact with the best learning of the West, is highly desirable. It is true that the youth are thus laid open to the temptation, as many just now are, to go into some career more lucrative than the ministry. But the most devoted will be held, while at the same time it is not to be lost sight of how great service may be rendered by Christian men in all walks of life, and especially in all branches of the public service.

It is evident also that the Chinese church is to be trained to look forward to self-support, and that at no long interval. Notable beginnings have been made in this direction despite the poverty of a large part of those from whom the Christian converts have been drawn.

There is a wide and promising field, also, for influence through the creation and dissemination of a characteristic Christian literature. Dr. Timothy Richard, as is well known, has given the best years of his extraordinarily vigorous and fruitful life to this work. He has been aided by a few faithful helpers from one and another of the missionary boards, but the work needs recruits from the home land. It needs far more adequate support than it has ever yet had. It needs, finally, that which only a trained band of helpers from among the Chinese themselves can do.

The utterances of the conference upon public questions were characterized by wisdom and reserve. The memorial to the Chinese government which Rev. Arnold Foster prepared stands as a model of Christian apolo-

getics. It is worthy of comparison with apologues now famous for ages in the Christian Church, and which were addressed to rulers in the ancient world under circumstances not altogether different from those in which the church in China now finds itself. The memorial to the Chinese church is an exquisite expression of the true pastoral spirit; and the memorial to the church in Christian lands ought to touch the heart and conscience of the church at home with a new sense of the greatness of the opportunity in China, and a high resolve that the opportunity which these next few years in the great empire afford shall not be lost.

OUR GERMAN ALLIES

The Christian Endeavor Union—The Liebenzeller Mission

IT is time that our readers should have fuller information than they have yet received in reference to the co-operation of friends in Germany with the work of the American Board within the German possessions in Micronesia. Two of the four groups in Micronesia which the American Board has sought to reach, namely, the Marshall and the Caroline Islands, belong to Germany, the former group having been acquired in 1886, and the latter, by purchase, in 1899. They are under the jurisdiction of a German imperial governor, and it has been a growing conviction of recent years that certain infelicities attending the conduct of missionary work within these groups would be obviated if this work should be in charge of German rather than American missionaries. The authorities have required that the German language be used in the schools, and that definite reports be made of all that is done to the German colonial officials.

Moreover, of late, German Christians, especially those who have been inspired with new missionary devotion through the organization of the German Christian Endeavor Union, have come to the conviction that it properly belongs to them to labor for the evangelization of their colonial possessions. Their first act in carrying out this conviction was to suggest that they send some re-enforcements to the mission of the Board in the Caroline Islands. This they did, in 1906, by sending Mr. Sixtus Hugenschmidt to aid Mr. Gray on Ponape, and later by sending Mr. Wiese and later still Mr. Seibold. Other young men have volunteered for similar service, and the Christian Endeavor Union has resolved to take strong hold of this work and provide the means for the support of these Christian helpers, who shall work in thorough co-operation with the mission of the American Board until such time as it may seem expedient to turn over the mission in the Caroline and Marshall groups to the sole charge of these German friends.

The officers of the Board and the Prudential Committee have welcomed this suggestion of the Christian Endeavor Union of Germany, and have recognized the fact that German missionaries would have a decided advantage within these groups. German steamship lines have been established, plying through the two groups, under the colonial regulations, and communication is now regular and frequent. It will clearly be an economy, both in men and money, to carry on missionary work through German agencies. The growing enthusiasm on the part of the Christian Endeavor Union of Germany, under the presidency of Pastor Blecher, of Friedrichshagen, has been a source of great gratification to the officials of the American Board, and plans for co-operation have been agreed upon. By the necessary return to America on

furlough of Mr. and Mrs. Gray, of Ponape, who were our only missionaries on that island, the work there has already been placed in the entire charge of Messrs. Hugenschmidt and Wiese.

The German Christian Endeavor Union, while entirely ready to provide funds for the maintenance of their work, is not so organized that it can conduct the administrative and business part of the enterprise. They have, therefore, suggested that this administrative side of the work be placed under the care of a vigorous organization which has been in existence for a few years, bearing the name of the Liebenzeller Mission, having its headquarters in the town of Liebenzell, Wurtemberg, twenty miles from Stuttgart. This society was established as a branch of the China Inland Mission, and has been conducted on the same lines and with the same care in the selection of agents and on the same evangelical basis of principles as the China Inland Mission. The Liebenzeller Mission, under the presidency of Pastor H. Coerper, though thus allied with the society working in China and conducting its work in that empire in the province of Hunan, is entirely independent in its relation to this proposed work in the German colonies.

A plan of agreement between the American Board and these two German organizations has been drawn up, which was adopted by the Liebenzeller Mission at its recent annual meeting, April 28—May 2. All the missionaries to be supported by the Christian Endeavor Union will receive examination and appointment by the Liebenzeller Mission, and be under its general direction. Most cordial letters have been received from Pastors Blecher and Coerper, indicating a purpose to prosecute their part of this work with energy and devotion, and urging that the American Board do not withdraw too speedily its support and counsel in the supreme effort to bring this portion of the island world under the sway of Jesus Christ our King.

We thank God for these allies in the work begun a half century ago by the American Board, and anticipate a new era of prosperity in this divine enterprise.

THE MISSION HOUSE AT LIEBENZELL

HOME DEPARTMENT

CONDUCTED BY SECRETARY PATTON

AN ENCOURAGING FINANCIAL REPORT

THE churches make another excellent showing for May, and we are full of gratitude. The record is only $1,655.47 behind last year, so far as the donations of churches and individuals are concerned. The Woman's Boards are a little ahead of 1906, as are also the young people. The figures for nine months show a loss of $40,682.32 from churches and individuals, which, while a serious falling off, is not as discouraging as might appear when we consider that last year we were engaged upon the payment of a great debt. A word of explanation is in order as to legacy receipts. Were it not for the fact that the Twentieth Century Fund rule is now in force we would make a showing of $114,842.01 for May, instead of $1,149.51, as in the table, and for nine months $191,976.22, instead of $78,283.72. The gain for nine months would thus be $88,788.53, instead of a loss of $24,903.97. As it is, no complete statement can be made until the end of the year, when, however, we are certain to show a legacy gain. Our fear is that there may be such a serious falling off in donations during July and August, when last year's campaign subscriptions were coming in in a flood, as to offset the gain we anticipate from our legacy account. But we believe the pastors of our churches will be alert, and that our many friends will stand by us during the summer months. The tabular statement is as follows: —

THE FINANCIAL STATEMENT

RECEIVED IN MAY

	From Churches and Individuals	From the Woman's Boards	From S. S. and Y. P. S. C. E.	For Special Objects	From Legacies	Interest	Totals
1906	$19,343.41	$18,041.58	$1,074.51	$4,454.48	$12,502.57	$965.00	$56,381.55
1907	17,687.94	18,134.77	1,100.47	4,149.54	1,149.51	965.00	43,187.23
Gain		$93.19	$25.96				
Loss	$1,655.47			$304.94	$11,353.06		$13,194.32

FOR NINE MONTHS TO MAY 31

1906	$247,202.28	$159,986.99	$15,621.40	$38,695.92	$103,187.69	$15,673.64	$580,367.92
1907	206,519.96	159,542.21	10,319.67	36,846.16	78,283.72	16 010.05	507,521.77
Gain						$336.41	
Loss	$40,682.32	$444.78	$5,301.73	$1,849.76	$24,903.97[1]		$72,846.15

[1] We have received from the estate of George H. Weston the sum of $113,692.50. At the close of the year this amount will be added to the other legacy receipts and to the Twentieth Century Fund, and one-third of the total applied upon the year's expenses. While thus no definite statement as to legacy receipts can be made at this time, it is apparent the showing is better than the above figures would imply.

A BANKER'S WARNING

There are many financial prophets rising up among us of late, uttering warnings as to the possibility of a panic in the near future, in view of the condition of the money market, political agitation, the crops, and other things. But here is a man — a banker, too — who goes deeper and sees in American extravagance "the ominous cloud which hangs over our prosperity today." Mr. M. E. Ingalls, of Cincinnati, at the Ohio Bankers' Association, spoke impressively on this subject. He said: "It is stated by people who ought to know that in the United States of America there are over 200,000 automobiles in use. The average price of these is estimated at about $2,000 for each machine. Here, gentlemen, is an investment made in the last few years of $400,000,000, an enormous sum to take out of the earnings of the community and put into a new pleasure. If you add to this the cost of operating the same, you will see as wild a piece of extravagance, probably, as the history of the world furnishes." As bearing out this timely warning a prominent business man in a Western city informed the writer that he knew one real estate firm in his city which in the past few months had placed over sixty chattel mortgages on the property of clients to enable them to purchase automobiles. Such a statement involves a degree of folly that almost surpasses belief. Facts like these, however, throw light upon the question why our churches and benevolent societies suffer for lack of funds. A director in a country bank, who was also an officer of a Congregational church, told us that he could not understand why so many people failed to pay their pew rents and benevolent pledges until he became connected with the village bank. Then he discovered that many of these same people were keeping up the style of their homes on borrowed money.

SETTING A PACE IN GIVING

The New Bedford *Evening Standard* shows real spiritual insight in a recent editorial commenting upon a remark of the New York *Tribune* upon Mr. Rockefeller's great gift to education. The *Tribune* said, "The new pace which has been set by Mr. Rockefeller in breaking all records for philanthropy is almost terrifying." The comment of the *Standard* is: —

"If by 'the new pace' is meant the implication that other persons must give in tens of millions, the adjective 'terrifying' may have a certain force. But the standard of generous giving was set a vast deal higher than that years upon years ago in one of the simplest stories of all literature. Only a few lines are necessary to repeat it:

"'And he looked up and saw the rich men that were casting their gifts into the treasury, And he saw a certain poor widow casting in thither two mites. And he said, Of a truth I say unto you, this poor widow cast in more than they all: for all these did of their superfluity cast in unto the gifts: but she of her want did cast in all the living that she had.'

"That is all. The Teacher did not say that the rich men were not generous, nor that their gifts were not to good purpose. He did not say that the widow was wise in parting with all the money she had. Persons who argue that she was emotionally reckless in thus parting with her entire resources find nothing in what Jesus said to contradict them. But he did teach more forcibly than any amount of exhortation could possibly accomplish that the supreme test of generosity is in sacrifice. After all, the rich men had done no more than to give of their superfluity; and while he made no sign that their gifts were not useful, he pointed out clearly that he was not so much impressed by their size as he was by the self-forgetfulness of the widow."

A LEGACY LEAFLET

Mr. Joshua W. Davis, of Newton, Mass., called attention at the last annual meeting to the importance of cultivating legacies. In his report upon the Treasurer's report, he urged that

persons of means might often be persuaded to draw their wills in favor of the Board, if properly approached on the subject by pastor or friend. Having this excellent suggestion in mind we have prepared a leaflet entitled, "The American Board and Your Will," in which we have endeavored to state the matter in a frank and winning way. We shall be glad to send this leaflet to any who wish to use it for themselves or their friends. Or, if you will send us names of suitable persons we will send direct to them. A proper distribution of the leaflet may bring into our treasury hundreds of thousands of dollars. Here is a way in which nearly all of our friends can help.

THE UNIVERSAL GOSPEL

"This work of God is never rightly understood, save as it is seen to be one work, at home and abroad. The church that is willing to confine the gospel to the home field, that is willing to withhold it from the millions abiding in darkness, can have for its own use only a maimed and mutilated gospel, and condemns itself to narrowness, pettiness, formality, weakness, and ultimate ruin. So reads the history of the Jewish church, the early Christian church, the church of the Middle Ages. So will read the history of every church of our own time that tries the disastrous experiment of shutting its eyes to a command of God which is as plain in his Word as is the sun in his heaven." — From a sermon by Rev. Stephen G. Barnes, of St. Johnsbury, Vt.

HOME DEPARTMENT NOTES

The Prudential Committee spent a busy afternoon recently when the papers of ten candidates were considered, the action being favorable in every case.

The post at Bitlis, Turkey, remains unprovided for, notwithstanding the urgent appeals that have been sent out and the numerous personal interviews with theological students and young ministers. The self-sacrifice and heroism called for in this field have appealed strongly to several candidates, but other considerations have prevented their making application. Who is the man?

Other important fields for which we have no candidates are Madura, Ceylon, Natal, Rhodesia, and West Africa.

We have reason to think our long search for a well-qualified physician for the Philippine Islands is ended, and that we have a star candidate for this position. When appointed he will have 1,000,000 people for his exclusive field.

The District Secretaries are having a strenuous time trying to cover China before they return. They were last heard from at the Shanghai Conference. Their enthusiasm for the work and the workers is steadily rising. They are expected back in America August 1.

Mr. Hicks, in charge of our Department for Young People and Education, has been taking a short vacation in June, preparatory to his summer engagements in connection with the conferences of the Young People's Missionary Movement. In the gatherings at Lake Geneva, Ill., in Canada and Silver Bay, Mr. Hicks takes such a prominent part that the summer season is for him anything but a time of rest.

The little leaflet, "Do You Know?" is having a large circulation. It is a succinct setting forth in unusual form of the unparalleled opportunities now before the Board. We are glad to furnish it free to all who apply. We wish it could be placed in the hands of every church member. Pastors are using it with good effect in increasing their contributions.

The State Association of Ohio decided at its recent meeting to submit to the churches a plan for greater centralization of the general work of the denomination within their borders. The plan calls for incorporation of the associa-

tion, a Board of Directors with considerable power of supervision, and a Bureau of Benevolences to assist the national societies in the work of gathering funds. The promoting of the Apportionment Plan will be a prominent feature of the work of this bureau. We shall watch the reception of this scheme and its workings, if adopted, with great interest. It is in the direction in which our denomination is moving at the present time, and is indicative of a better management of our great benevolent interests.

REQUESTS FOR PRAYER

In placing before our friends the special requests for this month we wish to quote a passage from Professor Warneck's leaflet on "Prayer for Missions," in which he lays down some fundamental conditions. He says: —

"We cannot point-blank ask every one to pray for missions. It is much more difficult to pray for missions than to give to them. It was his *disciples* whom Jesus asked to pray the Lord of the harvest that he would send forth laborers into his harvest, and St. Paul besought the *brethren* for their prayers on his behalf. The disciples were Jesus' pupils, Jesus' friends, Jesus' followers, Jesus' servants; and the brethren were those who had believed on Jesus Christ as their Lord and Saviour, and had received the spirit of adoption whereby we cry, Abba, Father; those who, in the fellowship of the gospel, had fellowship one with another, and who in that fellowship were united with St. Paul and took a hearty share in his work for the kingdom of God; those in whose heart he struck a responsive chord when he besought them 'by our Lord Jesus Christ and by the love of the Spirit.' Only those who have found an entrance to the grace of God through Jesus Christ and who frequent the Holy of Holies when they pray — only such are ripe for missionary intercession. We can only really pray for missions if we habitually lead a life of prayer, and a life of prayer can only be led if we have entered into a life of communion with God."

There are many burdens upon us just now in connection with the Home Department work, but from them all we select just one as an object of prayer this month, viz., the obtaining of $10,000, so that we can open that long hoped for, long planned for work in Albania. The work cannot be started until we have $25,000 on hand or adequately provided for. Of this we have $15,000. A million people are waiting for that $10,000 before they receive the gospel. We have two able missionaries ready to go and others will undoubtedly be glad to follow. The money must be absolutely new money; that is, it must not be taken from regular contributions, lest our present work suffer. We hope to find one, or at most two persons who will promise the amount. Shall we not all pray to this end?

Topics for Prayer on the Field: That the new era which opens before our institutions in Turkey may bring them not only fuller rights but larger efficiency for the helping of the needy; that political disturbances in China and India may not lead to widespread rebellion and lawlessness; that our newly appointed missionaries may go to their fields with courage and true devotion; that the younger missionaries on the field may be sustained when the first romance of their task is worn off, and that the veterans in service may taste the joy of harvest.

TOPIC FOR THE MISSIONARY PRAYER MEETING

GENERAL SUBJECT FOR THE YEAR: INDIA

Topic for July: THE MISSIONARY ENTERPRISE

(*a*) Great names of the past. (*b*) The men of today. (*c*) Measure of achievement. (*d*) Measure of promise. (*e*) Measure of need and privilege — "Lord, what wilt thou have me to do?" (*f*) Dr. Allen, of Madura, at work. (*g*) News Items. (*h*) Prayer.

YOUNG PEOPLE AND EDUCATION

CONDUCTED BY HARRY WADE HICKS, ASSOCIATE SECRETARY

"I said, 'Let me walk in the fields';
He said, 'Nay, walk in the town.'
I said, 'There are no flowers there';
He said, 'No flowers, but a crown.'

"I said, 'But the sky is black,
There is nothing but noise and din';
But he wept as he sent me back.
'There is more,' he said, 'there is sin.'

"I said, 'But the air is thick,
And fogs are veiling the sun';
He answered, 'Yet souls are sick,
And souls in the dark undone.'

"I said, 'I shall miss the light,
And friends will miss me, they say';
He answered me, 'Choose tonight
If I am to miss you, or they.'

"I pleaded for time to be given;
He said: 'Is it hard to decide?
It will not seem hard in heaven
To have followed the steps of your guide.'

"I cast one look at the fields,
Then set my face to the town;
He said: 'My child, do you yield?
Will you leave the flowers for the crown'?

"Then into his hand went mine,
And into my heart came he,
And I walk in a light divine
The path I had feared to see."

The Personal Call

The appeal to young people through personal example is the strongest appeal. When the twenty-six new missionaries and candidates spoke in the Park Street Church at their farewell service, their words, full of the spirit of bravery, humility, devotion, and joy, were not really necessary. The very sight of them constituted a call to personal devotion. Readers of the *Herald* should ponder over their message to young people on another page.

Personal Consecration

Every new missionary is required to answer to a question concerning his or her attitude toward personal hardships while in the service. Another question about the length of service contemplated calls for the answer, "For life." The answers to these and other questions make blood-stirring reading. But the outgoing new missionaries claim that an equal consecration is essential for those who send while remaining at home. If the true relationship of every Christian to foreign missions were enforced as a standard of admission to Christ's church, which would be only a fulfillment of the Christian's obligation, the problem of foreign missions would not focus upon "Christians at home."

Personal Knowledge

Is there not too much ignorance of missionary geography? The study of missions does much for any one who faithfully follows it. It leads into history, anthropology, philology, comparative religions, ethnology, exploration, commerce, and many other branches of knowledge. But the Young People's Department pleads for a wider knowledge of the simplest missionary geography. Why allow Ahmednagar and Shao-wu, Sendai and Harpoot, Davao and Mt. Silinda, well-known places to the few who *know* missions, to remain to the vast majority of Congregational Christians mere imaginary spots on the maps of India, China, Japan, Turkey, the Philippines, and Africa? Is it not true that the date of sailing for many a new missionary means only the beginning of a ten-year period of voluntary oblivion as

far as the churches at large are concerned? The current interest in mission study, and the even more hopeful development of plans for missionary instruction in the Sunday school, will put an end to this state of things. In the meantime let the young people get out their maps, buy the American Board Almanac for ten cents, and subscribe for the *Missionary Herald*. And then follow the new missionaries to their places of labor, remaining with them in prayerful remembrance till they come home again.

The Personal Element in Giving

Last year many young people contributed personally during the Million Dollar Campaign, and thus helped swell the treasury to the required amount. The condition this year is fully as urgent, and the call, therefore, goes to the same persons to repeat their gifts, if possible. Those who are contributing a share of thirty dollars toward the support of some station, this being the equivalent in many fields to the appropriation for a Christian worker native to the country, are outspoken in their commendation of this plan. It gives a sense of personal fellowship, personal ownership and responsibility, and personal joy not commonly experienced by those who merely lay a sum on the plate when the offering is made, without reference to its use. It would not take many young people, each contributing a share, to make up the shrinkage in gifts from Endeavor Societies and Sunday schools. There are still two months before August 31. How many young people, Endeavor Societies, and Sunday schools will respond?

Order Early

Orders for the fall text-books, helps, libraries, and denominational literature may now be sent in. This announcement covers all material described in this department of the *Herald* during the last three months. Summer preparation will be undertaken by every wise leader, chairman, and teacher. Material for use in Sunday schools may also be secured of the Pilgrim Press in Chicago and Boston, by agreement between the American Board, the Young People's Missionary Movement, and the Pilgrim Press.

Remunerative Training

It is not too late to be admitted to the Silver Bay Conferences. Any applicant will be accepted if the lists are not full. The prospect is bright for a most profitable season of summer missionary training. The teaching staff is of the best. The subjects, "The Uplift of China" and "The Challenge of the City," are most timely. The need for thoroughly trained leaders is increasing with the rapid growth of interest. It is a great thing to be constantly growing in efficiency as a missionary leader. That is why so many seek the advantages of the summer conferences year after year.

Originality in Learning

The young men's Baraca Class of the church at Gasport, N. Y., recently had a public debate on the question: "*Resolved*, That the native church in Japan should from this time forth be self-supporting, self-propagating, and self-governing, and that foreign mission boards should withdraw their missionaries in the near future." The pastor reports that the men became greatly interested, having spent six or eight weeks in working up the subject. An evening service was given up to the event. After an animated discussion the question was settled in the negative. The pastor says it was "a paying study," and that the men know more about missions and take more personal interest. This plan has the advantages of originality and thoroughness, as well as timeliness. Missionary meetings will never be dull when handled thus. It is inexcusable to have superficial discussions of such live themes as those at the front in missions nowadays, and the Gasport

young men have set a good example to all young people.

The Lazy Man's Method

While on this subject the Young People's Department wishes to raise its voice again against the lazy man's method of conducting missionary meetings. Not one person in ten ever reads a clipping or a missionary letter effectively. And the general fund of missionary intelligence is exceedingly small, making testimony superficial without preparation. The special literature published by the Board and the excellent material contained in the *Christian Endeavor World* are intended, not to be read in a meeting, but to be assimilated mentally and spiritually by study until they become a safe basis for a personal testimony of fact or judgment. One great truth, fact, or principle "dug up" by a diligent, purposeful speaker and eagerly presented is worth a half hour of inferential testimony based on insufficient or no evidence. The price of a good stirring missionary meeting is much reading, study, and meditation. And the price is not too high.

MESSAGE FROM THE NEW MISSIONARIES TO THE YOUNG PEOPLE

[The following personal message was prepared while the twenty-six new missionaries and candidates were in Boston, May 23-29. It fitly emphasizes the oneness of the work done by those who send and those who are sent. The picture of the new missionaries appears elsewhere in this issue. — EDITOR.]

To us who have been privileged to assemble this week with the Board secretaries in Boston, for the Third Annual Conference of the American Board with Newly Appointed and Prospective Missionaries, there has come an enlarged vision of the greatness of the work to which God is leading us, and an almost staggering sense of the incomparable opportunities for service that open out before us.

We wish that all the young people in the Congregational churches of America might share our joy as the time draws near when we enter the foreign service. We wish that you might have heard, as we have in these last few days, from the lips of pastors of great city churches, from the Board secretaries, from returned missionaries, from editors of great daily newspapers, and from practical business men the one testimony: "The missionary work is the noblest work to which God could call you. In it you will find opportunity for rendering the most Christlike service and for securing the highest happiness." It brings to mind Spurgeon's word to young men of his own day, "I would not have you, if God meant you to be a missionary, drivel down into a king."

Facing such opportunities, and also the opportunities presented by mighty tasks difficult of accomplishment, we cannot but ask, "Who is sufficient for these things?" Realizing that our sufficiency can come from God alone, we are constrained to ask your interest and your prayers for us and for the work to which we go. This work is not *ours* alone, it is *Christ's*, and primarily, therefore, *yours* as well as ours. Your co-operation is absolutely essential if the work to which we go is to be accomplished. To be successful an army on the field must have a strong home base. Our going out to the firing line will not add perceptibly to the army. On the contrary it will scarcely serve to fill up the gaps. It remains for you, the young people of our churches, to make recruiting stations of your Sunday schools, Christian Endeavor Societies, and mission study classes, where are enlisted new soldiers for this missionary warfare. Those who *cannot* come out to join us at the front can do effective work at home. You can *pray* and *give* and *send*, assured that you also are doing the Mas-

ter's work, and that your reward is as certain and as great as is that of the workers at the front.

You need not be reminded that the world is ready, the need great, and the call urgent. "Never before did so much depend on the zeal, the earnestness, and the consecration of a generation." Shall not this mean that many of *you* will hear God's call for service yonder, where both the needs and the opportunities are so great, and will come out to join us there? Thus we who go and you who stay will join hands and hearts in the work of our common Lord and Master. And thus will we help to make the "kingdoms of this world the kingdom of our Lord and of his Christ."

NOTES ON SYSTEMATIC GIVING IN THE SUNDAY SCHOOL

By Mr. GEORGE N. TAYLOR, Geneva, Ill.

[The following article is particularly valuable because it is composed of notes on this important subject by a successful business man who has done what he recommends to others. Sunday school superintendents cannot fail to recognize the value of such practical methods. Now that the churches are being asked to assume definite responsibility for the varied forms of missions through the Apportionment Plan, why should not the Sunday schools subscribe for a share of the amount apportioned to the church, helping thus to unify the financial and educational plans of the church, and utilizing the same methods and system required by the church in assuming gladly its share of the denominational responsibilities? — Editor.]

THREE REASONS WHY

First. It is claimed that eighty-five per cent of the church membership is from the Sunday school, and that not one church member in four contributes regularly to the cause of missions. It would seem that the Sunday school converts the heart but not the pocketbook. Provided this ratio continues to hold, there are in today's Sunday schools, in their habit-forming years, eighty-five per cent of tomorrow's church membership. Since they must soon bear the support of the Boards and the Christian conquest, today's Sunday school work should train in systematic giving.

Second. Our Sunday schools constantly teach, "Do unto others." If expression is to go with impression, and if the eighty-five per cent of tomorrow's church membership is to have consecrated pocketbooks, along with the teaching should be provided a plain way for doing unto others.

Third. As a people we treasure wealth. Giving our treasure to those who cannot repay in any coin whatever makes for heart growth. In order that heart growth may come into the self-centered lives let there be systematic giving to missions when the first money is earned.

A LOCAL SECRETARY AND SYSTEMATIC GIVING

A local missionary secretary should be appointed in each Sunday school to inaugurate such plans as may be determined upon by the Boards for creating and fostering in the schools an interest in missions, and to promote the use of books put out by the Young People's Missionary Movement.

Only one person is required to insure action, results, responsibility. Pastors, railroad superintendents, and steamship captains do things because they are individually responsible.

These local secretaries would recruit from the class to which a certain New York primary superintendent belongs. She is called to other departments from time to time to make missionary talks. She studies missions, she believes in them; she kindles an immediate interest in the cause. In many schools are such persons, full of the missionary spirit, and ready for plans and suggestions for interesting the whole school.

The occasional classes that give to some chosen mission work are monu-

ments to the initiative and consecration of the individual teacher. The thought is that by systematic effort to appoint and direct local secretaries, whole schools would thus be led into giving.

Boys and girls have responsive hearts, and they love a campaign. The Boards must be supported. Were the whole Sunday school constituency as interested today in the Boards as certain schools and classes have become in special causes, the Boards would have in years to come funds beyond any present thought. Would not many local secretaries in time present the needs of the fields, so that there would be as wide familiarity with and interest in the Boards as in "specials"?

THE PLEDGE BLANK OPENS THE DOOR

Recently a pastor with a $9,000 missionary budget to raise preached a strong missionary sermon and then called attention to the pledge blanks in the racks. Pencils were there, and the exhortation was to subscribe at once. The blanks piled the plates when collected.

Let the local missionary secretary present the missionary cause and see that each scholar receives a pledge blank, and these results follow: First, to every girl and boy the door is opened to give a nickel or dime or other sum monthly. Systematic giving is thus begun in the formative years, with all that this implies, when the boy is just earning his first money. Second, the enormous per cent of scholars that drift away to become non-converts will, in cases, at least, go with the habit formed of giving cheerfully to missions where there would otherwise be indifference or contempt. Third, a school or class may go on for years giving to a cause, and the individual scholar feel no responsibility when he leaves. The pledge puts him under moral obligation to meet regular monthly payments. It makes for personal responsibility. Fourth, young folks give when shown a need. To officers, scholars, teachers, the blank suggests giving and makes plain the way. There are thousands in our Sunday schools today who would at once begin giving were they shown a need and offered a pledge blank.

To the question as to what to do with delinquents in meeting payments, it has been suggested that nothing be done; that the example of those who pay regularly will offer the greatest encouragement to faithfulness. Also, it is suggested that each month new pledge blanks be given out, that new scholars and old ones not yet contributing may have an opportunity to do so.

TO SUM UP

A local missionary secretary to present the needs of the fields and Boards; to carry out the plans of the Boards; for arousing the missionary interest in the schools; to secure signatures to the pledge blanks; to receive and forward to the Boards the contributions; to urge the use of Young People's Missionary Movement books.

A pledge blank to reach every scholar and suggest to him that he begin giving and to make the way plain to do it; to train in systematic giving the eighty-five per cent of the church members who come from the Sunday schools; to give the big proportion of non-converts that drifts away from the Sunday school an experience in doing unto others before they go out into the world; to develop in the individual scholar a sense of personal responsibility for missions.

FOREIGN DEPARTMENT

SOME CHURCHES I HAVE SEEN

By District Secretary C. C. CREEGAN, D.D.

Dr. Creegan writes us, calling attention to a verbal slip in the February issue of the *Missionary Herald* by which a fine new church edifice was located at Prague rather than at Philippopolis, where it is. The slip was perhaps a fortunate one, since in correcting it Secretary Creegan is moved to write of other church buildings which he has noted as he has gone here and there in his journeyings.— The Editor.

PERHAPS before this note reaches you your readers will learn of the dedication of the new church in Constantinople which the missionaries, especially Dr. Greene, have been praying for since the days of Dr. William Goodell. The building is not only substantial — it will last for centuries — but it is commodious and up-to-date in every respect. With the fine parsonage at the rear, situated on one of the most desirable lots in the city, overlooking the Bosporus, it makes a church home for these Christians of Turkey of which any church in Boston or New York would justly be proud.

The new church in Adana is substantial and satisfactory in every respect save one; it should be twice as large. When Dr. Hitchcock and I spoke to an overcrowded audience in this beautiful auditorium, we both felt that a second church should be built at once. This view was confirmed by Mr. Chambers and the other missionaries there.

When we saw 3,000 people crowded into a church in Aintab such as in America we would not think could hold more than a thousand, it was impressed upon us that a much larger auditorium is needed by the growing congregation connected with the Second Church. I was pleased to see the architect's drawings for an edifice which when completed will seat 3,000. Best of all, these heroic Armenians, who could not be crushed by fire and sword, are determined to build this church and dedicate it free from debt and without asking for any aid from America; meantime they propose to contribute liberally toward Central Turkey College, which has done so much for them.

The best church in Bombay is our mission church. It will seat 1,200, and is an ornament to the city and a monument to the persistent energy and sacrifice of Rev. Edward S. Hume, who raised the money, no small part of which came from our Indian brethren, the members of this church. No one, not even a New York tourist who cares nothing for foreign missions, can visit Bombay without learning that two of the best buildings in the city, the American Board church and the Young Men's Christian Association building, are there to stay and take a leading part in bringing to the millions in India the best that Western Christianity has to give.

When one arrives at Ahmednagar the first object seen in the distance is the dome of the church, which would never have been built but for the heroic services and earnest appeals of Dr. Robert Hume. (See *Missionary Herald* for January, page 11.) One of the most impressive scenes we have witnessed on this long tour was the great congregation, numbering about 1,500, who gathered in that splendid church (perhaps the best Protestant church in the Deccan) to worship God the Sunday we were there. A more devout congregation one would not find even in America. One thousand pupils from the American Board's schools in the city were in this com-

pany. To think what this large body of bright scholars, most of whom are Christians, means for the redemption of India is to get a new view of the great and far-reaching work which our noble missionaries are doing. I am sure no one who saw that congregation would fail to rejoice with Dr. Hume and his associates that they have a suitable place for their church home and the work of the large Sunday school and the several C. E. Societies.

Upon the whole I saw no church which is more beautiful and better fitted for its purpose than the one which Dr. John P. Jones, after years of wise and persistent effort, has recently completed at Pasumalai, India. The 500 pupils in our schools there, together with the local congregation, make this the most important church of the Madura Mission, and the new edifice, commodious and every way satisfactory, meets a long-felt need.

In an earlier note I spoke of being impressed by the large and substantial Dudley Memorial Church in Foochow. I wish all the workers connected with the New York branch of the Woman's Board, whose efforts and gifts made this noble edifice possible, could see it filled with 1,500 Chinese worshipers. Such churches as those named above, filled with devout souls who a few years ago were heathen but are now calling Jesus Christ Master and Lord, is enough to convince any man who loves God of the success of the foreign mission propaganda.

Space does not permit me to mention a number of places where church buildings are greatly needed. I must, however, mention one where the need is imperative. I refer to Tarsus, the home of St. Paul, where Dr. and Mrs. Christie have built up one of the best mission colleges in all Turkey. I was ashamed to see these good people worshiping in a building which we in America would not use for a cow barn. Who will make it possible for Dr. Christie to build a church?

FRESH FACTS BRIEFLY TOLD

The Gregorian Revival Continues

President Merrill, of Aintab, reports that the work among the Gregorians is increasing. On a recent Sunday afternoon 1,500 to 2,000 people tried to get in to the meeting in the Gregorian schoolhouse in the Gregorian churchyard, but there was not room for more than half of them. An overflow meeting was organized in an adjoining school. Mr. Allen, of Constantinople, went to this Sunday afternoon meeting when he was in Aintab, and they invited him to speak; but ordinarily the missionaries and the pastors feel it best to keep away, lest it should be said that they are attempting to Protestantize the Gregorians.

The young men are taking measures to conserve results, keeping a list of the names of those who are interested and following up individual cases. Some one has said that instead of three pastors in Aintab there are many. These young men are planning a special week night meeting for training these new converts through Bible study, and have asked Mr. Merrill to lead it. It is very interesting to see the progress which this movement among the Gregorians has made in five or six years. Most of the earlier leaders are still in the work, but there are new converts who have developed, until now they too are looked to as leaders.

The Riches of Liberality in Turkey

Mr. Crawford, of Trebizond, sends to the Treasurer of the Board a contribution of $4.40 from the church in Semen, Mr. Ioannes Anastasiades, pastor, and another of the same sum from the church in Bey Alan, Rev. Andreas Sphantides, pastor, "for Micronesia or other more needy place." Mr. Crawford adds: "I wish our people at home

could see the humble, windowless, earth-floored log or stone huts of these people. They are poor and ill fed, but rich in faith, and praise God daily for the school and church and open Bible and the preachers and teachers that American Christians have sent to them. They read the *Missionary Herald* and keep themselves informed."

The Situation in South Africa

Mr. Bridgman, reporting his return to Natal after furlough, speaks of being touched by the warm welcome accorded him at each place he visited — Durban, Adams, and Imfume. He had conducted the communion service for his former charge at Imfume. Seven were received into the church on confession, one a middle-aged man who less than two years ago was practicing as a witch doctor. There was also a young married couple converted from heathenism, and who had been driven from their kraal because of the stand they had taken. The young man has not yet learned to read, but is so earnest, that with the aid of a girl who can read he holds meetings for the people in his neighborhood, some seven miles from Imfume. Mr. Bridgman is struck with the depleted condition of the mission. With Mr. Pixley on the retired list, Messrs. Kilbon and Dorward withdrawn, Mr. Bunker at Beira, and Mr. Maxwell, the only new recruit, still a language student, the mission is in a very lame condition. Mr. Taylor's departure on furlough has necessitated the closing of the theological school, thus cutting off the supply of trained workers, of which there is dire need. They seem to be getting beyond the possibility of even carrying out the pathetic injunction "to simply try and hold what we have got."

Better Times at Beira, East Africa

On his return from his interview with the governor general at Lourenco Marques, and acting on his assurance, Mr. Bunker began to go again to the kraals to hold religious services. The people were very timid and local officers were hardly encouraging, but by patience and persistence Mr. Bunker has gained his point, and is continuing his work with increasing freedom and effect. He is confident that there will be no further open interference with his work. The natives, of course, have no such confidence as yet, and will gain it only after long immunity from interference. The work will carry this handicap for some time to come, but beginnings have been made, and even at Munyava, where the trouble began. Mr. Bunker counts himself fortunate in having so large-minded and kind a governor general in office. He feels that he has been treated in a most liberal manner, and renews his plans for his work with fresh courage.

The Increased Cost of Living

In other lands than the United States the cost of living is going up and salaries are not worth what they were. This is true of several of our mission fields, notably China. One of our younger missionaries in that empire writes that though the Prudential Committee has voted no retrenchment for this year, the steady decline in the value of gold has. It has been doing so ever since he came to China, and the tendency seems to be yet higher. Two years ago 100 gold dollars were exchangeable for 217 silver dollars. Now they are worth only 178. That is a pretty serious cut when every cent is needed. A ten per cent increase in salaries this year nearly offsets the decline in that particular, but there remains the eighteen per cent cut in the appropriation for the work.

Meanwhile, also, the purchasing power of the silver dollar has declined, or prices gone up, whichever way one chooses to reckon. So the constituency of the Board in not going forward has really gone backward, so far as the work in China is concerned.

An Altered Decision

The supreme court of Natal has so changed its decision which interdicted Dr. McCord from building his hospital in Durban, that it now appears he can build all that he was planning for and

had begun. However, as they settled on him all the costs of the case, amounting to $4,000, he is left without money to go on with the building. He still plans to erect the hospital as soon as he can save enough from the medical receipts to finish the first story. He hopes that day is not far off, but times are hard in Natal now, for the natives are heavily taxed and wages are low, so that the outlook is not as bright as one could wish.

As to Bitlis

At last letters have come from our missionaries in Bitlis, written after the disaster of March 29–31 and sent from Bitlis about April 20. Mr. Cole reports them as still out on the snow under canvas, and "oh, so busy in trying to save humanity!" The first day of the earthquake witnessed fourteen shocks, ten of which came in the short space of two hours. Since the dire event shocks were counted easily up to thirty-five or forty, but had gradually died away until for three or four days before the last writing none had been noticed. Of the 4,000 houses in the city it is estimated that 300 have fallen and half of the remainder are damaged. Walls are continually falling; one fell the day on which the letter was written, burying a poor woman in the ruins. The cold wind drives some into the shattered houses for a little protection, but doors are always left open and an eye is kept on the opening in readiness for flight if a new shock should come.

The poor inhabitants are terror-stricken and almost disheartened. It is the worst earthquake in the memory of any now living, though Mr. Cole hears of an old historical book on that region that reports a worse one 190 years ago. Officials report but ten deaths, with fifteen seriously injured, but the estimate seems too low. Some were buried under the fallen buildings or burned in the fires which ensued. With so little system, and the streets clogged by the *débris* and the remainder of the heavy snowfall, it is hard to move about in the city to get at facts. People fear to walk in such narrow lanes with stones threatening from above. If the two most severe shocks had not come by daylight the loss of life would have been far greater.

A weird and grewsome experience of the time has been to listen to the wailing intonations of the Moslem multitudes, gathered here and there to offer a sort of Amen to the prayer of their mullah that Allah would prevent further shocks. But now the shocks are receding the wail is no longer heard. Protestant services have been kept up on each Sabbath and the people have thus been calmed and encouraged. News from villages to the south indicates that the shocks did not extend far. The suffering in the city has been terrific. "Never," says Mr. Cole, "have we seen such suffering during the forty years in the land." Help has come from Germany and America in about equal amounts. The Armenian patriarch has sent some funds for his prelacy here, to be passed over to the aged abbot and his council. Altogether 400 liras ($1,760), had been received at the time of writing. The local government seems to be moving in very small and unsatisfactory ways, probably for want of money. Officers and others are warm in their compliments of the relief movement from America and Germany, which was started so promptly and to such an extent as to almost take their breath away. About three thousand needy persons are on the lists, supplied with tickets on various bakeries.

Where They Clamor for Preaching

Rev. Mr. McNaughton, of Smyrna, recounting a tour of three weeks in the southeastern portion of that field, speaks of a marked and growing eagerness to hear the gospel on the part of the people at Bourdour, a city of 25,000 inhabitants, where they stayed for ten days of uninterrupted work, conducting thirteen services to steadily increasing audiences. The congregation has been pastorless for a year, yet the interest has steadily increased. No

better congregations have been seen in many years, and the avidity with which the people seemed to drink in the truth was quite unusual. After preaching every day for a week, and three times on Sunday, it was announced there would be no service on the following Monday evening, yet early on Monday afternoon a messenger was sent *by non-Protestants* requesting preaching that evening.

Revolutionists at Van

Missionary work in Van is suffering from the activity of revolutionists in that region. They make trouble for the missionaries in two ways: (1) by seeking to discredit them with the local government, as though they were abettors of revolutionary ideas, and (2) by trying to incite the students in the missionary schools to insurrection. The Vali at Van has been quite friendly and has seemed to have confidence in the missionaries and in their loyalty, but he is beset by those who would defame the foreigner, and the situation is made somewhat uneasy from that cause. Then the arrogance and activity of these revolutionary leaders among the poor people are such as to disturb missionary work. They openly preach infidelity and atheism and stir up the boys in the schools to disobey teachers and parents, seeking to provoke lawlessness and immorality. Recently an impudent and inflammatory paper was circulated among the orphans, seeking to prejudice them against missionaries as foes of the people and friends of their oppressors. The situation is such as to call for special prayer and sympathy for the station and workers at Van.

LETTERS FROM THE MISSIONS

JAPAN MISSION

INTERNATIONAL EVANGELISM

Rev. J. H. Pettee writes of recent happenings at Okayama:—

"The World's Student Conference, held at Tokyo early in April, spilled over into Okayama, as well as thirty other cities of Japan. An interesting and suggestive fact in connection with this watering of our city with the good things of the great conference was that the first four speakers to visit us were a German, a Japanese, an American, and an East Indian, thus emphasizing the international feature of the movement.

"The last two of these, Messrs. Carter and Karmarkar, well known in Congregational circles, made an especially deep impression on Okayama students. Mr. Karmarkar fell in love with Japan, and the Japanese reciprocated the affection. He has been so successful in his mission here and elsewhere that he has been detained for an extra month, and we only wish Bombay could spare him to us half a year longer. India never did a better thing than when she sent S. V. Karmarkar to Japan just at this juncture. I had the pleasure last Sunday of baptizing ten persons, all young people, at Okayama

"FATHER ISHII"

church, and there are 100 inquirers now under instruction. Following these brethren Professor and Mrs. Bosworth, of Oberlin, made a hurried but very helpful visit to our city, as did also Dr. and Mrs. H. P. Beach, of New Haven.

"A layman's society has been organized under the leadership of Hon. C. Tateishi, ex-M. P. and Supt. J. Ishii, of the Okayama Orphanage, which proposes to carry on in this city an aggressive evangelistic campaign, stretching over a full year. It is a part of a plan formulated months ago by Mr. Ishii to cover the whole prefecture within ten years. Work has been carried on the past twelve months in six different towns at an expense of 1,500 yen ($750), resulting in 150 baptisms and the stirring up of wide interest in religious matters. General Booth is to spend two nights here next week, and it is hoped that his visit will help forward the good cause.

Okayama Orphanage

"This brave-hearted and now widely known institution, which is helping to extend the name of Okayama throughout the world, has just celebrated, with great demonstrations of satisfaction and enthusiasm, the twentieth anniversary of its beginnings, viz.: the befriending by Mr. Ishii, then a medical student, of 'the original orphan.' Since that date nearly two thousand children have been assisted and over four hundred thousand yen have been received for this noble charity.

"Sixty-seven graduates were present, and contributed 1,200 yen to meet the expenses of the celebration, give a present to each worker for the institution (including two of the Board's missionaries) of over ten or five years' continuous service, and make a first payment toward the cost of the latest lot of land purchased, on which the athletic sports of the children were held that afternoon. At the formal exercises addresses were made by the mayor of the city and others, ninety-six congratulatory telegrams were received, and a start made on the endowment fund which Mr. Ishii earnestly desires to secure.

"The institution has a temporary debt, caused by the sudden enlargement of its numbers a year ago in connection with famine relief work, when over eight hundred children were received within three months; but aside from this financial embarrassment matters are going finely. There have been thirty-five baptisms since January, and are to be fifteen more this evening.

A Royal Guest

"Her Imperial Highness, Princess Kanin, whose illustrious husband is an adopted brother of the emperor, and who herself is descended from one of Japan's noblest historic families and is a woman of very exceptional abilities and character, visited Okayama Orphanage recently, and spent two hours in inspecting it and witnessing the athletic exercises of the children. She talked freely with Mr. Ishii and others, including one of the house mothers, thus showing a very democratic spirit, and manifested a deep interest, of which she gave practical expression on leaving, in the great work of this institution.

"May I add that imperative needs of this honored but hungry orphanage are sixty yen scholarships, a chapel, a schoolhouse, and an endowment fund. But they will come in good time. And when they do Mr. Ishii will devote all his time and strength to direct evangelistic work, either in or out of the orphanage. Such is his desire and purpose.

Off to America

"Okayama is soon to say good-by for a season to two of her most popular and effective Christian workers. These are Mr. T. Sawaya, general secretary of the Japan Union of Christian Endeavor, and Miss Y. Kajiro, dean of San-Yo Girls' School.

"They will attend the Seattle Chris-

tian Endeavor Convention in July, remain on the Pacific coast a few weeks, and then probably go East. Mr. Sawaya desires to inspect Christian Endeavor and other forms of work at the great American church centers, while Miss Kajiro is especially interested in educational matters. Mr. Sawaya is one of the fruits of the Board's work in Okayama, as Miss Kajiro is of the earlier Osaka station, she being a protégé of Dr. DeForest's family and a graduate of Baikwa (Plum Blossom) Girls' School, Osaka, and Mt. Holyoke Seminary (now college) in old South Hadley town.

"Churches, schools, Christian Endeavor Societies, Sunday schools, or individuals could not do a better thing for the Far East, and incidentally for themselves, than to invite these friends, separately or together, to their city or town, paying expenses and a little over, and thus come in touch with live Japanese leaders and help them to see the best points of American Christian civilization. Show them your homes, your schools, your churches in a generous fashion, ye best of Americans! It will pay many fold in the years to come. They are worthy of all you can do for them. They are seriously limited in this world's goods, and they are sure to make a wise, wide use of any opportunities offered them and the experience thus gained.

"For arrangements in detail confer with Asst. Sec. E. F. Bell, at the American Board Rooms, or Sec. William Shaw, United Society of Christian Endeavor, Tremont Temple, Boston, Mass."

EASTERN TURKEY MISSION

LOOKING BACKWARD

A letter from Miss Maria B. Poole dated at Hogh, an outstation from Harpoot, April 22, is an interesting glimpse into a missionary's first review of her work: —

"I have now been in this land a year and a half, and during the past year Miss Bush and I have visited thirty-four cities, towns, and villages, sometimes spending several weeks in a large city and again only a day in a small village. We came today to this village of Hogh, it being the seventh place we have touched on our present tour. I am glad that I have a working knowledge of the language, so that I can now do house to house visiting and take part in women's meetings. The poverty is appalling, and I sometimes think we expect too much of these people when we are disappointed that they are not more zealous in spiritual things. What should we be in their place?

"We have traveled by wagon and on horseback, by ox cart and on donkeys, sometimes taking a journey of two or three days and sometimes of a few hours. As I look back over this first year's work I have a feeling of disappointment that what I have done has been so poorly done, often in discouragement and lack of faith; but my heart overflows with gratitude to God for all his mercies."

WEST CENTRAL AFRICAN MISSION

IN SPITE OF OBSTACLES

Mrs. F. C. Wellman writes from the new station at Sachikela, March 23: —

"It is several months since a report has gone from this station to the Board Rooms. It may be thought that we are either discouraged or sleeping, but such is not the case. In spite of the hindrance imposed by the government we have not had reason to be either disheartened or idle.

"When first the order came from the Commandante to 'refrain from establishing a mission station' here, we feared that we would be forced to months of inactivity. But the influences already set to work could not be checked. We found that our station was, in fact, established without a doubt, and it lay beyond us to disestablish it; the gospel lessons already given to the boys made them hunger for more, so that they came volunta-

rily seeking to be taught hymns of Christian faith and lessons from the Bible. We have not held any public services, only daily prayers with our workmen, and have felt that in this we were not transgressing the order given by the government, as any private person may teach his servants if he so desires.

"We found it impossible in our time of waiting to subsist upon the small variety of vegetables which we could procure from the natives, although the supply of these few varieties has been most abundant. So we have carried on an interesting experiment with the virgin soil, and find that it produces well from all such imported seeds as we tried. For our further protection and welfare it was necessary to clear a larger place in the bush immediately surrounding our dwelling, also to finish our cottage, for which the belated doors and windows arrived in November. Thus it has been possible to employ a number of men and boys constantly, and although the number applying for work was larger than we needed, yet we have in this way become well known throughout the country, as there are few of the leading villages but have had boys here for a period of weeks at a time. They have been greatly disappointed that we have withheld a day school, and have given us many a reproachful hint from time to time; but we felt that this would be going beyond the bounds indicated in the Commandante's letter, and have striven to content them with the promise of a good school in the future.

"We have had as many as thirty in attendance at evening prayers and on Sunday morning a few more than that. Last Sunday we had only nineteen at our simple service. The number of workmen is small at present; several of these will become permanent helpers and pupils here, we think. Dr. Wellman spoke to them of 'The Good Shepherd and His Sheep.' As I looked into the serious, thoughtful faces of the natives, I could not refrain from rejoicing at our opportunity. These men and boys are, it is true, rude, repulsive looking fellows. One would think them almost lacking in the ability to grasp a spiritual teaching, but the dawn is approaching, and some day there will be a great awakening. These very ones who are now so dull and ignorant will no doubt be leading others to Christ not many years hence. I could not help thinking of the broad outlook for us here. In our audience I noticed representatives of the Humbi, Cilengi, Luba, Lunda, Uchazi, Ndmga, Ciyaka, and Wambu peoples. It is sowing beside all waters, and while we know not 'whether this or that shall prosper,' we have the full assurance that we are bearing precious seed and that doubtless the sheaves will appear duly.

The Coming of the Railroad

"The aspect of this country has changed greatly since Mr. Fay and Dr. Wellman made the explorations for the station just two years ago. This is true for two principal reasons. The first is the surveying for the long-talked of Lobito-Katanga Railroad through this district. It seems a peculiar thing that we should have planted our Christian community at a point from which we will have not more than a three hours' ride to the railway station. Until about six months ago it was confidently expected that the point nearest to us would be at Caconda, about ninety miles distant. Work on the road is being pushed rapidly now. We have word from the surveyors that we may expect it to reach us within eighteen months. The whole country is being interested; the traditions of the fathers are suffering, for the white man and progress come hand in hand and a quasi civilization will be the result. The chiefs are intensely agitated, and deputations from all of the important villages led by the pathetic figures of these old chiefs have waited upon Dr. Wellman, asking an explanation for the appearance of the white men in such numbers. We are hoping anxiously for the word from Lisbon which shall

free us for evangelistic work; had we the right to go among them now, teaching and preaching, we feel that what we have to present might have more weight than at a time when life flows on in its sluggish routine, and the people seem oblivious to all that is going on beyond their own dooryard.

"Again, both copper and gold have been found about thirty miles from here. The railway and mineral concessions will bring large numbers of laborers from the coast region and the country south, and we shall have a mixed population about us. More or less these various peoples will be at our door. One good reason for this is the medical work here, which, although it has been hampered by the attitude of the fort, is on a good basis, and will in time, we hope, not only be self-supporting, but the means of bringing the gospel to thousands who might otherwise never have had its opportunity.

"Both the railway and mineral concessions are owned by Englishmen, and this is in favor of the natives rather than against them. These men are not bringing rum into the country in exchange for healthy young people to be carried into slavery; but honest labor, and the price of it, is being offered, and we cannot deny that this will be greatly to the advantage of this 'nation of the unemployed.'

"With the railway so near we can have a daily mail service from Benguella, and the long, tedious journey to the coast will be a thing of the past.

"We have, generally speaking, been in excellent health throughout the past season. Our year of pioneering is actually over, and we are comfortably settled in our little cottage. It is not a very grand place, but the spirit of home is not necessarily confined to handsome residences. We daily give thanks for this humble shelter, the beautiful view from its windows, the excellent and bountiful supply of water, the fertile soil, and many other temporal blessings which we have enjoyed here. But most of all are we grateful and hopeful for the prospect of the large and useful work which has been given into our hands. We do beseech your constant prayers in behalf of it and of us, that all efforts put forth may be prospered of the Lord."

SOUTH CHINA MISSION

OUT FROM CANTON

Rev. C. A. Nelson sends some interesting notes of a visit to one or two outstations of Canton. His first stop was at Shek Ki, a large and prosperous place: —

"Immediately on my arrival several of the Christians invited me to a large house where a feast was spread. These feasts are not always to my liking, because of the indigestible dishes; but I generally eat whatever is set before me and ask no questions. When we had eaten several courses one man proposed that we sing hymns. He said the heathen sing at their feasts and why should not we Christians. It was a novel suggestion, to say the least, coming as it did from a recent convert. The first hymn, 'There's a Royal Banner,' was followed by several others, all sung from memory and fairly well.

"A noticeable feature of the work in Shek Ki is that the husbands and fathers who have been converted are teaching their wives and children the gospel. There are already four Christian families connected with our church here, and there is every reason to believe that more are to follow. One young man who was baptized said that his mother was now a believer, and that in her house was not now a single idol. Our preacher was able to verify that statement."

John Bunyan in China

Mr. Nelson's second stop was at Lam Pin. He says: —

"In the chapel at Lam Pin I met a man who had lately come in touch with the preacher. He had given him 'Pilgrim's Progress' to read without explaining anything about it. Before the service he came to me and said: 'I

THE ING-HOK STATION COMPOUND

Woodin Memorial Church Boys' Boarding School Mission Residence (burned)

know that this book is a parable and represents the heart's conflict with sin and evil in the world. I can't explain why, but the doctrine in this book has pierced my heart like a spear. It is indeed wonderful.' This man will soon be baptized.

"The work in Lam Pin is not doing well, and now, to add to our troubles, we are meeting with difficulty in getting stamped our deed for a piece of land. The magistrate has threatened to punish the man who dared to sell it to us for a church. He claims that the erection of a church will destroy the Fung-Shui (wind and water spirits); also that the land was ancestral, belonging to a whole clan, but this we have disproved.

"On the same boat coming home were three young students. They were friendly, and we had a long talk together. One was studying 'Western History and Comparative Religions.' He was much interested in the life and doctrines as taught by Paul in the book he was reading. It contained much taken out bodily from the New Testament."

FOOCHOW MISSION

AFTER THE FIRE

Rev. E. H. Smith writes from Ing-hok, April 29, concerning the fire which destroyed his home, as reported in the last number of the *Herald*. It seems the fire started in the chimney of the servants' kitchen, where it smoldered in the large house timbers through the night. The house was so lightly built of wood and plaster that in the shortest time imaginable the entire structure was in flames: —

"The house was built ten years ago by Rev. Dwight Goddard with private funds, and on his return to America in 1899 was presented to the Board. Since we came to Ing-hok in 1902 it had been added to, so that it could house Dr. Smith and Miss Chittenden in addition to our family.

"A messenger was immediately dispatched to call me home from my tour in the interior among the chapels, and as soon as I could get together our rescued belongings and set in motion again the wheels of the station and the school, I took the children to Foochow, where Mrs. Smith was staying; and the mission voted to locate us temporarily at Ponasang in the house left vacant when Miss Garretson returned to America on her furlough. As soon as the family were settled I returned to Ing-hok, where my work was awaiting me. Dr. Smith and Miss Chittenden are living temporarily in the Woodin Memorial Church and parsonage until I can get a house suitably cleaned and repaired for their occupancy. I am making my home in the boys' school building. We rejoice that there was no pillaging and only the kindliest expressions of sympathy from Christians and heathen alike. As soon as it was light the local officials came to express their sympathy and see that all was well with us."

It is planned to rebuild at once, this time of brick, and with a servants' kitchen in a separate detached building. The residence of the boarding school will be ready for occupancy this summer, and the Smiths will be accommodated there while the new house is building. Mr. Smith continues: —

Signs of Growth

"I would not send off this letter without a word about the work. I was called home from one of the very best and most encouraging tours I have ever had among the chapels. Additions were received to practically all the chapels visited, and in all there were signs of healthy growth. We believe it is wise to give these converts from heathenism a long period of probation. This very naturally prevents a large showing of additions in any one year, but we believe tends to the stability and spirituality of the churches. There is continually a large number of learners growing up in the Christian life, from whom we may expect support and further additions in years to come.

The Boys' School

"The boys' school has apparently made for itself a name in the district, for while the government schools opened with smaller numbers than last year, in spite of their efforts to get pupils, we were obliged to persistently refuse many who sought to come to us, meeting all their own expenses and paying the additional tuition. We seek always to give the first opportunity to the Christians and their children, however poor, even when the self-supporting sons of wealthy *literati* must be refused. This term, which opened the new school year on March 1, we enrolled thirty-three boys, and our small school building is uncomfortably full. A new building additional is only the question of a very little while. But we do believe there is no more effective evangelistic method at present possible in Ing-hok than these two boarding schools for the boys and girls.

The Wearing Burden

"I will not relate again the financial difficulties that face us this year, with prices mounting up and up and up, and with exchange on silver cutting down our available funds several hundred dollars. The men of the mission spent three days together, struggling over the problems and the vain effort to cut down expenses to fit the amount in hand.

"It was an impossible task and one that sent us all back to our fields depressed and sad. On every side splendid openings, work waiting to be done, villages calling for Christian teachers; in the face of all this to dismiss men, to close chapels, reduce salaries already too small, was a task no one of us had any heart to do.

"How long must we put off any advance? Until 'next year' has been the reply ever since I have been on the field, and next year has not come yet. We still have faith that perhaps

1908 will see the needed advance. May God grant it!"

TEACHING THE GIRLS

Miss Frances K. Bement writes from Shao-wu, April 15:—

"The girls' school compound this term is very much alive with eighty pupils, sixty of whom are boarders. Thirty-four of these have an average age of eighteen years. There are all grades in the school, from first primary through the high school.

"Much interest is shown in the spread of the gospel in the villages and towns represented by these pupils, who come from over thirty different towns and cities from all parts of the district, which equals New Hampshire and Vermont in size. The prayers which some of the girls offer for their home churches, and more especially for those outside of the church, are very impressive. They are all determined to work as well as pray when they return for their summer vacation. Two weeks ago nine of the girls from the school united with the church."

A Two-Hundred Mile Tramp

Miss Bement also reports a tour over one part of the station field taken by herself and sister, in which they tramped 200 miles, walking each day "far enough to be glad of seven floor boards for a bed; and we did not call them hard. We took drugs along and treated patients all along the way. I examined day schools, visited women's classes, and encouraged the churches, for it was the first visit that part of the station had had from a missionary of the station for over a year.

"We were never so cordially received, even in the cities where the gospel has not yet been preached. But we do need more workers. Where else would a boarding school of eighty pupils be left without the oversight of a missionary for ten days?

"We found the work in the most distant outstation, Kien Neu, very encouraging. There were forty women studying the Bible, praying, and spreading the gospel. The Christians there have given over twelve hundred dollars (Mexican), the first four years of their Christian life, for a church, Christian school, and preacher; and their parish is so large only one little corner has yet been touched, for it is seventy miles square and has 250,000 people in it, most of them still waiting to hear the good news. They want a missionary family. Can you send them one?"

THE WIDE FIELD

INDIA

A NOVEL ASSEMBLY IN THE PUNJAB

Twice a year a meeting is held near Amritsar, called the "Prem-Sangat," which means literally, "Love Assembly"; it brings together the Sikhs and Christians in a friendly way to allow preachers of each religion to give public addresses. A writer in the *Church Missionary Society Gazette* describes one given last October:—

"At ten o'clock on the morning of the *mela*, those present sat down under a huge *shamiana* (tent), the Christians at one end to the number of twenty, the Sikhs, numbering some 300, on one side, near them the various branches of the neo-Hindu community, and at one end 150 Mohammedans.

"When we had been sitting on our crossed legs about an hour and a half, there was a slight excitement in the camp. Asking what it was, I was told that Kesar had arrived. Almost immediately all gave the greatest respect and reverence to an old man—gray-headed, wearing a fakir's garb, with hair standing straight out all over his head, who stepped into the assembly.

He stood a moment with outstretched hands, with his followers behind him, and then began in Punjabi this striking utterance — striking because coming from a nominal heathen, a Sikh fakir, and also because of the contents of the message and the almost apostolic boldness with which it was delivered: —

"'There is one Prophet.

"'There is one living Prophet.

"'There is one Guru [teacher].

"'There is one living Guru.

"'The Guru is not Guru Nanak [the founder of the Sikh religion]. The Prophet is not Mohammed. Guru Nanak is dead; Mohammed is dead. The living Prophet is Jesus Christ. The living Guru is Jesus Christ.'

"This man Kesar is one of the leading Sikh teachers in that district. He heard of Jesus some four years ago and has since been reading the New Testament. The result is that he is going about the country still as a Sikh (though at heart a Christian), and is being received by the people as such, and yet I am told that he has made Jesus the subject of his teaching.

"That night at 10.30, when I was in my tent and had just prayed, 'O Lord, if there is a Nicodemus in this camp tonight, send him here and give him a knowledge of Christ,' the flap of my tent was opened and in walked the chief disciple of Kesar, a man by name Sohan Singh, who before leaving definitely and intelligently accepted Jesus Christ as Lord and Saviour, and the following morning and day confessed Jesus openly before the whole body of Sikhs and Mohammedans present.

"On the first evening, at the close of a meeting on the hospital veranda, after an address given on 'The True Nature of the Love Demanded by God,' the high priest of the Sikhs in that district got up, and after a striking testimony to the lives of a deceased missionary and an Indian *padre*, as those who reflected the life and love of Jesus, said: 'I have a request to make of all present [some sixty to seventy Sikh teachers]. All pray from this night forward that the kingdom of Jesus may make speedy advance in this whole district and in all India.' This man had treated Christians very scornfully as recently as a year ago.

"There were many other points of great interest and encouragement at this *mela*. I interviewed night visitors until 12.30 A.M. All of them were inquirers about Christianity, and many very near."

SOUTH AMERICA

THE BIBLE IN SOUTH AMERICA

Rev. John Christiansen, a missionary of the Scandinavian Alliance Mission in Maracaibo, Venezuela, sends a cordial letter to the editor of the *Missionary Herald*, acknowledging the receipt of the magazine which had come to him through acquaintance with District Secretary Hitchcock, expressing his lively interest in the news thus gained of other missionary work, and inclosing, as an expression of fraternal good will, the following incident in his own missionary work: —

"A short time ago we visited a small city on the other shore of Lake Maracaibo for the purpose of spreading the Scriptures. We called on the mayor first of all and he received us very cordially, bought a Bible, and took us out to introduce us to some of the prominent people of the city. Then we started out from house to house selling the Scriptures. At first the people were somewhat suspicious, but soon the news about the little booklets and the foreigners selling them spread through the town, and the people grew more and more interested in getting the Word of God. They even called to us from the houses, asking for the gospel. The little boys came running with their pennies and asked, 'Have you a Gospel of Luke?' 'May I have a Gospel of John?' etc. We had only one day to stay, and we tried to cover as large a part of the town as possible in that time. Some of the young men were so interested that they went with us from house to house, introducing us and recommending the books. The result

was that before evening we had entirely exhausted our supplies, and everywhere people were seen reading or talking about the Scriptures.

"When we were ready to leave we met the mayor again, and while we stood on a street corner talking to him a man came up and said somebody had told him that our books were bad and that one of them had been torn to pieces. When the mayor heard that he said: 'These books are good and they are not to be torn up. If they were not good books I would not allow them to be sold in this city.' This man is far from being a Christian, but he knew that the reading of the Bible would have a good influence over the lives of the people, and he desired to improve the moral life in the town.

"We certainly had a remarkable day, and the whole city seemed stirred by a power from God. The priest was out of town that day, but he is sure to make a fight against the gospel. Yet God has promised to watch over his Word."

AFRICA

DARK DAYS IN BAROTSILAND

The news from Barotsiland and the mission made famous by M. Coillard is not so bright as one could wish. The journal of this mission declares that "it is an unfortunate fact that ever since Lewanika, on his return from England (January, 1903), turned back and failed to take the step all his people expected of him, viz., to declare himself a Christian, his moral power over them has declined, and many things forbidden by him have not only been revived but have been practiced more and more openly. So true it is, 'One sinner destroyeth much good.'"

The act of emancipation, which was so loudly praised and which was indeed a great event, has brought some temporary drawbacks which are, for the moment, more in evidence than the advantages. As we have seen in our own country, emancipating slaves does not always mean immediate advancement in morality or social well-being. The missionaries are pained to find old superstitions recurring and vicious customs that King Lewanika had suppressed practiced once more. Some notable cases of backsliding have occurred, as in the case of King Lewanika's long-lost son, who returned from Bihé professing to be a convert of our American mission there, and, greatest grief of all, in the collapse of a notable convert, Litia, who after long years of Christian training and example has divorced his wife in the heartless manner which is characteristic of the Barotsi alone among all the African tribes. In view of such scandals the missionaries are almost astonished that so many still come to the services, and count it as a testimony that the lives of disciples still loyal prove to the people that there is a power and reality in Christianity. We may hope and believe that this good leaven will yet pervade the whole lump.

JAPAN

THE WORTH OF THE YOUNG MEN'S CHRISTIAN ASSOCIATION

The annual report of Mr. G. S. Phelps, of the Kyoto Young Men's Christian Association, shows how this Christian agency is winning its way in Japan. It calls out the latent resourcefulness of Japanese leaders, who are showing a fine devotion in its support. It has gained prestige among all classes of people, having made its mark through its army work. It is hard to find a soldier who has not learned of Christianity to some little extent since the war began. Last summer the government granted free transportation to Manchuria to any students of high school grade, or above, who cared to go. One of these students reported that thousands used the Army Association's clubs while in Manchuria, and that they were greatly impressed by what they saw of the Christian work there. The Association has won the indorsement and support of influential

friends, such as governor, mayor, leading business men, the editor of the leading paper, the leading pastor of the city, and the missionary body. A young business man in giving to the building lot fund said, "The only criticism I have to make is, that you ought to be planning for three such buildings in Kyoto." The Association meets a desire increasingly manifest for something with which to supply the awful need for saving the young men of the nation. Here the report must be quoted in full:—

"Vice was never more rampant, old restraining forces were never so weakened, as in this critical time of the evolution of new Japan. It is a testimony to the innate yearning of the human soul for a Saviour that at this time thousands are turning to Christ in an inquiring spirit. This is the belief of a great many missionaries and leaders that I have talked with. One of our Association teachers in a town that stoned missionaries five years ago has recently had three students receive baptism, the first in the town. Another teacher had twenty-six baptisms last year in a place that has been notoriously Buddhistic. One student who came with the purpose of killing them was converted and baptized. The two worst boys in the town were converted. It was the Saviour that drew them. In one city so many have applied for baptism that the missionaries and workers are worried lest the church be swamped before it can teach the newcomers the meaning of the new life. The most popular feature of the army work was the gospel preaching. Soldiers often called the secretaries by the sacred name which they taught and exemplified so well. One of the most influential men in the city, the head of an ancient family that has stood as sponsors for Buddhism for centuries, himself the former mayor of this imperial city, recently told our secretary that while he would die a Buddhist, he had lost all hope of Buddhism saving the country. He said he had tried to get the priests to reform and to copy Christian principles, but that he had come to the conclusion that it was hopeless, and that he now believed that Christianity was the religion of the future for Japan. I happen to know that his oldest son was so greatly impressed by what he saw of the Association in America during the St. Louis Fair that he returned with the declaration that, although he saw much evil in America, the true source of her greatness lies in the power of the Christian religion, which Japan must have if she is to survive."

THE PORTFOLIO

A Mystery Play in India

Before one of the evening meetings we had an interesting variation in the shape of a sort of mystery play, acted by the boys from a neighboring village school. The theme of the play was "Christ, the Light of the World." Many of the villagers are quite illiterate, so that this method of teaching is peculiarly suitable for them. The play was performed in the open air, and the staging was very simple. First of all came a number of boys carrying lighted candles. They explained that they had got their light from Christ, whose light was brighter than that of the sun and moon and stars. But gradually their lights began to flicker and die out, until they were left in utter darkness. Then the evangelist comes upon the scene, carrying a lantern. He explains to them that their lights have gone out because they have let the world come between them and Christ. (The world, by the way, is represented in simple manner by a pumpkin tied at the top of a tent pole.) He summons them to repentance, and his words are listened to. As the boys pray for forgiveness the symbol of the

world is gradually lowered, until finally it is under their feet. Then their lights blaze forth again, for they have won the victory. Throughout the representation there was much vigorous dialogue, which showed a genuine talent on the part of whoever had composed the play.

From an account of a visit to Gopalgunge, in East Bengal, where the late M. N. Bose, of Calcutta, founded an independent mission.

Then and Now in China

1807	1907
Not a single Chinese Protestant Christian. (In 1842, after thirty-five years, there were only six church members, and in 1860 only about one thousand.)	More than **150,000 church members,** representing a Christian community of about **half a million souls,** in every province of the empire.
Morrison the **only Protestant missionary.** (In 1830 two American missionaries landed; but even in 1860 the total missionary force numbered only 100.)	More than **3,800 foreign missionaries** (including 1,146 wives). These are to be found in **every provincial capital** and in most of the large cities.
No native helpers. (In 1823 Liang Afa was ordained to the office of evangelist.)	About **ten thousand Chinese** preachers, teachers, colporters, etc.
No part of **the Bible** in print. (The Roman missionaries had translated large portions, but these had not been printed.)	More than a **million copies** of the Scriptures, in whole or part, were sold in China last year.
No **Christian books** or tracts in Chinese. (Even fifty years later the number of such books in circulation was almost a negligible quantity.)	From Hankow alone, during the past thirty years, more than **26,000-000 Christian books** and tracts have been issued and circulated.
China closed against the gospel. (Even in 1857 only the five Treaty Ports were open to the missionary.)	The **whole of China open** to missionary work, eager for new light, new knowledge, new life.

Dr. Griffith John, in "The Chronicle."

The Cross in Japan

The bright and smiling principal of the Baptist Girls' School brought me this photograph of a Buddhist priest, together with the message the priest sent with it. Here is the gist of the message: —

"Three years ago I happened to be in Kobe at a time when the Christians were holding a series of meetings in one of the public halls, and as I never had heard anything of Christianity directly I went one night. Mr. Miyagawa and you were the speakers. You spoke on 'The Principle of Self-Sacrifice,' and said it was planted deep in the human heart and that every nation, ancient or modern, had countless instances of it. Indeed there never could be a nation without the aid and example of splendid self-sacrifice. You

A BUDDHIST PRIEST

mentioned Sakura Sogoro as one of the best illustrations of this spirit that could be found in all non-Christian history, and said that Japanese history was exceptionally full of noble men and women and even children who had gladly given their lives for others. Then you told of Christ and his cross, and how, of all the stories of self-sacrifice in all history, this was the one that was universally recognized as standing above all others and that excited admiration and reverence wherever the story was known. You said it was a reflection of this self-sacrifice of Christ that lay at the bottom of the present wide work of foreign missions,

in which thousands of men and women gladly left home and friends and country to live and die among those of different language and race and religion.

"Well, I had lived four years in Sapporo and had found the climate hard to endure, and was seeking a temple where the climate would be more agreeable and where the surroundings would be more pleasant every way. I began to feel ashamed of myself and decided I would study about Christ, and get his spirit of self-sacrifice and use it for Buddhism. So I went to the nearest Christian pastor and got him to teach me through the summer. I caught the spirit and Christ caught me. I gave up Buddhism, entered the Baptist Theological Seminary, graduated in the spring, and am now pastor of a church in Osaka.

"I was at the meetings of the Evangelical Alliance in Tokyo, where I heard you speak, and I wanted to speak with you then, but there was no good opportunity of introducing myself, and so I send you my photograph through Mr. Otazume."

On hearing this interesting story I inquired more carefully about this priest's history and found that he was a rare organizer and speaker. During his four years in Sapporo he built up a very prosperous temple and gained the dwellers in 800 houses as adherents. Of course that does not mean that the 3,000 people in these 800 houses became earnest Buddhists, but rather that they expected to die some day and wanted their funerals to be suitably managed and prayers offered for the dead at proper times. Yet it was a large success to secure 800 houses for his temple, which he made self-supporting.

Then, while he was waiting in Kobe for something to turn up, he was offered the headship of the temple at Sakae, where climate, and commerce, and education, and art are just what a growing mind would like. But he had caught too much of the Christ spirit, and so he gave up temple, and promotion, and ease, to bear the cross of Christ before his people.

Told by Rev. J. H. DeForest, D.D., of Sendai.

THE CHRONICLE

ARRIVALS IN THIS COUNTRY

May 16. At New York, Rev. and Mrs. F. E. Jeffery, of Dindigul, India.

May 20. At Boston, Rev. Dr. and Mrs. J. H. DeForest, of Sendai, Japan.

May 23. At New York, Rev. and Mrs. E. C. Partridge, of Sivas, Turkey.

May 28. At New York, Rev. T. W. Woodside and Miss E. C. Redick, of the West African Mission.

June 8. At San Francisco, Rev. and Mrs. A. A. Jagnow, of Ruk, Micronesia.

DEPARTURES

May 24. From Vancouver, Mrs. Isadora Rife, returning to the Micronesian Mission.

May 30. From Boston, Rev. and Mrs. W. C. Bell, to join the West Central African Mission. (See page 315.)

DEATH

May 16. At Harpoot, Eastern Turkey, Leonard Jesse, infant son of Dr. and Mrs. Henry H. Atkinson, aged sixteen days.

The Delaportes arrived safely at their home in Germany early in May. They had a pleasant trip across the Atlantic and stopped a week in London, where they were the guests of the Pacific Phosphate Company. As the company furnished them with a guide and a nurse for the children, they were able to visit many places of interest. Mr. Delaporte has been to Liebenzell, which he describes as a lovely place in the midst of the Black Forest. He finds the missionary society there thoroughly interested in Micronesian matters, and ready to undertake yet more work in those islands. He hears from Nauru that the Romish priests go about telling the people that the Protestant mission has been discontinued; as he had taken precaution to forewarn the mission against these rumors, they are not doing much harm. The officers of the Phosphate Company have asked the Delaportes to let them know when they wish to return, so they

will be able to provide transportation for them from Honolulu or Australia or Japan.

∴

The longest way round is often the most interesting way home. The Bridgmans returned to Africa by way of the Pacific coast and Japan; they got glimpses of China; two days in Shanghai and one in Hong Kong were in a way aggravating, yet they say they would not have missed even this for a good deal. They found Singapore and Penang really Chinese cities. Steamer connections allowed them only three days in India, but every moment of that time was utilized to the utmost in seeing Madura and the work of our missionaries there. Mr. Bridgman says he has seen nothing finer in the fields he has been permitted to visit. It was difficult not to accept the cordial invitations to stay on for weeks.

∴

The Wingates report from Talas, Western Turkey, a great sorrow in the death of their son George, a boy of three years of age, who was taken from them by scarlet fever on Friday, April 26, after five days' illness. A few days later one of the seniors in the school there, nineteen years of age, lost his life while trying to save a friend from drowning; both went down. Indeed it must have been, as Mr. Wingate's letter adds, "a very solemn time for all." The sympathy of all friends in our circle will go out to them.

∴

The Associated Press reports the Jagnows, whose arrival is noted above, as bringing the first details of the havoc wrought by the recent typhoon in the Caroline Islands, to which reference is made in the Editorial Notes. From this report also, it appears that no damage was done in the islands where our work is carried on, but the loss in the district covered was terrific. "The islands known as the Oleaf group were completely devastated by the typhoon. A tidal wave buried the land under a blanket of sand. This wave rendered 15,000 people homeless, and 250 persons were drowned on one island alone. Twenty-five persons were lost on another small island. All the trees were either uprooted or buried in the sand. When the tidal wave occurred hundreds of natives saved themselves by swimming about until the waters receded. The German authorities sent a steamer with supplies; with these the natives expect to subsist until they can produce their crops."

The Misses Bement found a warm welcome from the people on their return recently to Shao-wu in the Foochow Mission. Friends began coming to meet them when they were still ninety miles from Shao-wu, and kept it up until they had reached the North Gate compound.

∴

Whatever the newly appointed missionaries and candidates may think of the American Board after a week of conference here at the Rooms, those who addressed them, as well as those who were their hosts during the time, have but one opinion of them—hearty and high commendation. They impressed us all as gifted and winsome young people, of whose acquisition any Board might be proud. Evidently the quality of missionary material is not degenerating.

∴

The sad accident which befell Mrs. Perkins, of Pao-ting-fu, will not have been forgotten by our readers. Mr. Perkins wrote on May 1 that she was still confined to her bed at the Presbyterian Woman's Hospital, slowly recovering from the effects of the operation, having still to contend with more or less pain and consequent sleeplessness. Friends reported her, however, as looking well, and there was then hope that she could get back to her home in a fortnight. Mr. Perkins had not been able to see her since March 30, because of an attack of rheumatism which has confined him to his bed, or bedroom. He was able to report good progress, and hoped to be able to stand upon his feet again in a week or so. He has kept on with his work, having some of his classes come to his bedside.

Mr. Perkins writes also of the visits of Drs. Moore and Barton, and of Drs. Creegan and Hitchcock later. He comments on their expressions concerning the work in Pao-ting-fu and slips in some bits of news, such as that the local church is at present engaged in repairing the old chapel, expecting to use it as a place to receive guests from the country who are associated with the country churches.

A kindergarten is another project recently started, and for which nothing but the use of an unoccupied house will be expected from the Board.

As Dr. Creegan says, referring to his sight of these two brave sufferers: "There are heroes and heroines still on that sacred ground, following in the train of Horace Pitkin and Miss Morrill and Miss Gould."

DONATIONS RECEIVED IN MAY

NEW ENGLAND DISTRICT

Maine

Alfred, Cong. ch.	2 50	
Brewer, 1st Cong. ch.	8 56	
Bridgton, 1st Cong. ch.	15 75	
Falmouth, 1st Cong. ch.	4 10	
Gorham, Cong. ch.	29 05	
Hallowell, Old South Cong. ch.	3 50	
Harrison, Rev. Truman S. Perry,	15 00	
Kittery Point, 1st Cong. ch.	4 00	
Westbrook, W. K. Dana,	100 00	—182 46

New Hampshire

Auburn, 1st Cong. ch.	2 22	
Center Harbor, Cong. ch.	4 65	
Charlestown, Cong. ch.	17 00	
Exeter, Phillips Cong. ch., Friend,	5 00	
Francestown, Cong. ch., 22; do., Friends, 12.50,	34 50	
Franklin, Cong. ch.	60 52	
Keene, Court-st. Cong. ch., for Sholapur,	60 00	
Laconia, Mrs. G. S. Blakely,	5 00	
Lisbon, Miss S. E. Merrill,	2 00	
Seabrook and Hampton Falls, Cong. ch.	5 00	
West Lebanon, Cong. ch.	11 21	
Wilton, Mrs. M. M. Campbell,	30	—207 40

Vermont

Brandon, Cong. ch., H. D. Bacon, for Haystack offering,	25 00	
Cambridge, Jeffersonville Cong. ch.	9 00	
East Brookfield, Cong. ch.	11 75	
Pawlet, Cong. ch., N. Bassett,	5 00	
Springfield, Cong. ch.	147 45	
Williamstown, Cong. ch.	13 43	
Windsor, Mrs. R. M. Hall,	4 00	—215 63
Legacies. — Barton, Edward Barnard, add'l,		2 01
		217 64

Massachusetts

Adams, Mrs. Ernest Meacham, for Haystack offering,	1 00	
Andover, Seminary ch., Rev. C. O. Day, 25; South Cong. ch., Miss F. I. Abbott, 1; T. F. Pratt, 5,	31 00	
Arlington, Miss E. Tolman,	5 00	
Auburndale, Cong. ch., 100; Friend, 50,	150 00	
Beverly, Dane-st. Cong. ch., toward support Rev. C. H. Maxwell,	325 00	
Boston, Old South Cong. ch., 700; 2d Cong. ch. (Dorchester), 120; French Evan. Cong. ch., 10; H. Fisher, 500; Miss L. J. Rice, 10,	1,340 00	
Braintree, 1st Cong. ch., Miss M. H. Keith,	5 00	
Brookfield, Cong. ch.	4 34	
Cambridge, 1st ch. Congregational, 812.29; North-av. Cong. ch., 300,	1,112 29	
Canton, Cong. ch.	61 92	
Chelsea, Central Cong. ch., 17.57; Two friends, 5,	22 57	
Dedham, 1st Cong. ch., toward support Rev. C. A. Clark,	404 81	
East Bridgewater, Union Cong. ch.	19 77	
East Northfield, Cong. ch., A. G. Moody, for Haystack offering,	10 00	
Easton, Cong. ch.	25 67	
Essex, Cong. ch., Miss H. E. Choate,	5 00	
Falmouth, 1st Cong. ch.	55 35	
Farley, Union ch., for Aruppukottai,	5 00	
Fitchburg, Finnish Evan. mission ch.	3 00	
Franklin, 1st Cong. ch., 12.42; do., Rev. John Reid, for Haystack offering, 10,	22 42	
Gardner, 1st Cong. ch., toward support Rev. G. H. Hubbard,	100 00	
Gilbertville, Trin. Cong. ch., for work in India,	25 00	
Granby, ch. of Christ,	7 55	
Hamilton, Cong. ch., Mrs. E. M. Knowlton,	25 00	
Haverhill, Riverside Cong. ch., 60; Friend, 4.25,	64 25	
Holbrook, Winthrop Cong. ch.	110 01	
Holyoke, 2d Cong. ch., 400; 1st Cong. ch., 130.06; B. N. Norton, 10,	540 06	
Hyde Park, 1st Cong. ch.	108 85	
Ipswich, Linebrook Cong. ch.	17 60	
Lawrence, Samuel White,	100 00	
Leominster, F. A. Whitney,	15 00	
Lowell, Kirk-st. Cong. ch., Miss S. M. Porter,	3 00	
Medfield, Cong. ch., Rev. L. M. Pierce,	5 00	
Methuen, 1st Cong. ch.	59 76	
New Bedford, North Cong. ch., toward support Rev. F. R. Bunker,	600 00	
Newton Highlands, Cong. ch., H. A. Miller,	10 00	
Newtonville, Central Cong. ch., Rev. J. T. Stocking,	5 00	
Northampton, Edwards ch., for medical work, Pang-Chuang, 206.78; M. C., 20,	226 78	
North Andover, Trin. Cong. ch.	25 00	
Peabody, South Cong. ch., Mrs. H. Rhoades,	5 00	
Pittsfield, 1st ch. of Christ, for Marathi, 10; do., Harriet Harding, for Haystack offering, 5,	15 00	
Quincy, Bethany Cong. ch., Mr. and Mrs. C. W. Miller,	5 00	
Reading, Cong. ch.	104 35	
Salem, Tab. Cong. ch., Friend, toward support Rev. D. S. Herrick, 25; do., Miss H. G. Clark, 1,	26 00	
Scotland, Cong. ch.	2 00	
Somerville, Franklin-st. Cong. ch., 37.83; Winter Hill Cong. ch., Miss H. J. Sanborn, 10,	47 83	
Southbridge, Cong. ch.	26 50	
South Deerfield, Cong. ch., Rev. J. B. Carruthers, for Haystack offering, 5; F. W. Maynard, 4.25,	9 25	
South Hadley, Cong. ch., 12.44; Mrs. N. B. Fairbanks, 5,	17 44	
Springfield, Olivet Cong. ch.	18 75	
Stoneham, Cong. ch.	25 79	
Taunton, Union Cong. ch.	1 07	
Wakefield, Cong. ch.	52 80	
Walpole, 2d Cong. ch.	34 00	
Warren, 1st Cong. ch.	39 00	
Westboro, Evan. Cong. ch.	74 12	
Westfield, 1st Cong. ch., 182.58; 2d Cong. ch., 25,	207 58	
West Peabody, Cong. ch.	5 00	
Williamstown, Mrs. E. L. Allen, for Haystack offering,	1 00	
Worcester, Edith L. Bartlett,	5 00	
———, Worcester South Conference,	14 91	—6,394 39
Legacies. — Enfield, J. B. Woods, by R. M. Woods, Trustee, add'l,	80 00	
Longmeadow, Eunice E. Bliss, by D. E. Burbank and T. W. Leete, Ex'rs,	500 00	
Plymouth, Amasa Holmes, by Margaret H. Holmes, Trustee, add'l,	2 50	—582 50
		6,976 89

Rhode Island

Central Falls, Cong. ch., 80.70; do., Percy Davenport, 5,	85 70	
Providence, Plymouth Cong. ch., J. S. McLeod, 10; Central Cong. ch., Seeber Edwards, 5,	15 00	
Thornton, Wm. H. Starr,	3 00	—103 70

Young People's Societies

MAINE. — Falmouth, Y. P. S. C. E.	1 40
VERMONT. — Rutland, Mission Study class, toward support Rev. E. A. Yarrow,	5 00
MASSACHUSETTS. — Andover, South Y. P. S. C. E., for Ing-hok, 20; Boston, Immanuel-Walnut-av. Y. P. S. C. E., toward support Dr. W. T. Lawrence, 275; Lowell, High-st. Y. P. S. C. E., 4.86; Lynn, North Y. P. S. C. E., for Sendai, 12.50; Northampton, Edwards ch. Y. P. S. C. E., for medical work, Pang-Chuang, 1.30; Spencer, Young Women's Mission Club, for work in Turkey, 8, and for Shao-wu, 15; Sturbridge, Y. P. S. C. E., 5; Turner's Falls, Jun. Y. P. S. C. E., 3,	344 66
RHODE ISLAND. — Providence, Pilgrim Y. P. S. C. E., toward support Rev. E. Fairbank,	19 89
	370 95

Sunday Schools

MASSACHUSETTS. — Attleboro, 2d Cong. Sab. sch., 14.37; Boston, Immanuel-Walnut-av. Cong. Sab. sch., 23; Hyde Park, 1st Cong. Sab. sch., 19; Lowell, Eliot Cong. Sab. sch., 7.16; Pittsfield, Pilgrim Memorial Cong. Sab. sch., for Pang-Chuang, 5; South Framingham, Grace Cong. Sab. sch., 14.37; Winchester, 1st Cong. Sab. sch., Friend, 5, 87 90

RHODE ISLAND. — Providence, United Cong. ch., for Pang-Chuang, 7 44

95 34

MIDDLE DISTRICT

Connecticut

Burlington, Rev. E. G. Stone,	4 00	
Canton Center, Cong. ch., Rev. J. W. Moulton, for Haystack offering,	5 00	
Deep River, Mrs. H. L. Denison,	5 00	
Derby, A. B. Chidsey,	5 00	
East Norwalk, Swed. Cong. ch.	3 00	
East Woodstock, Cong. ch.	11 00	
Foxon, Cong. ch.	7 00	
Groton, Cong. ch.	25 37	
Hartford, 2d Cong. ch., 400; Mrs. Chas. T. Russ, of which 260 toward support Mrs. Chauncey Goodrich, 360; Mrs. J. W. Cooke, for do., 200; Misses C. E. and K. C. Camp, of which 100 for do., 150; Chas. C. Russ, for do., 100,	1,210 00	
Lyme, Grassy Hill Cong. ch.	3 00	
Meriden, Center Cong. ch., Rev. J. H. Grant, for Haystack offering,	5 00	
Middletown, 1st Cong. ch., toward support Rev. H. N. Barnum,	65 88	
Milford, 1st Cong. ch.	2 16	
New Haven, 1st Cong. ch., Mrs. E. A. Whittlesey, 5; ch. of the Redeemer, Friend, 5; Miss T. T. Stone, 10; Charlotte D. Shipman, 5; I. N. C., 100; L. H. C., 10,	135 00	
New London, Ellen Coit,	10 00	
North Guilford, John Rossiter, for native preacher, Shao-wu,	50 00	
North Woodstock, Cong. ch.	2 90	
Norwich, Park Cong. ch., Mrs. Geo. D. Coit,	25 00	
Plantsville, Cong. ch.	55 35	
Salisbury, Cong. ch., toward support Dr. F. D. Shepard,	4 15	
Sharon, 1st Cong. ch.	11 84	
South Glastonbury, Cong. ch.	4 35	
Stafford Springs, Cong. ch.	78 38	
Washington, Mr. and Mrs. H. S. Nettleton,	7 00	
Waterbury, 2d Cong. ch.	833 20	
Westchester, Cong. ch.	10 75	
Wilton, Cong. ch.	4 20	
Windsor, 1st Cong. ch.	9 48	2,593 01
Legacies.—Chaplin, Henry T. Crosby, by Henry D. Crosby, Ex'r,	500 00	
Hartford, Daniel Phillips, by Ward W. Jacobs, Ex'r, add'l,	15 00	515 00
		3,108 01

New York

Albany, Friend,	25	
Angola, Miss A. H. Ames,	5 00	
Auburn, E. W. Parmelee,	50 00	
Brooklyn, South Cong. ch.	32 80	
Buffalo, W. H. Crosby, 250; Mrs. A. C. Pollard, 5,	255 00	
Churchville, Cong. ch.	24 10	
Eaton, Mrs. Eugene Brown,	5 00	
Flushing, 1st Cong. ch.	105 54	
Hornby, Cong. ch., Miss M. E. Eddy,	10 00	
Jamestown, 1st Cong. ch.	178 65	
Lisbon, 1st Cong. ch.	11 00	
Lysander, Cong. ch.	2 00	
Massena, Cong. ch., Mrs. E. C. R. Sutton,	30 00	
Moravia, 1st Cong. ch.	42 00	
Morristown, Cong. ch.	10 22	
Moscow, Mrs. J. M. Barnum,	1 00	
New York, Christ Cong. ch.	23 21	
Salamanca, 1st Cong. ch.	14 82	
Syracuse, Geddes Cong. ch.	8 61	
Tarrytown, Mrs. H. F. Lombard,	50 00	
Warsaw, Cong. ch.	15 08	
Westchester, Cong. ch., toward support Rev. T. S. Lee,	600 00	
West Winfield, Immanuel Cong. ch.	39 00	
Woodhaven, 1st Cong. ch.	11 50	1,524 78

New Jersey

Closter, Cong. ch.	5 00	
East Orange, 1st Cong. ch., toward support Dr. W. S. Dodd,	57 48	
Haddenfield, J. D. Lynde,	25 00	
Little Ferry, Cong. ch.	10 00	97 48

Pennsylvania

Meadville, Park-av. Cong. ch.	13 61	
Philadelphia, Central Cong. ch., J. F. Holt, 10; do., Friend, 10,	20 00	
Ridgway, Friend,	10 00	
Scranton, Thomas Carson,	50 00	
Sugar Grove, M. E. Cowles,	25 00	118 61

Ohio

Akron, Mrs. Isabel W. Berry,	1 00	
Cleveland, Cyril ch., of which 10 from Women's Miss. Soc., 20; Pilgrim Cong. ch., James F. Jackson, 15; do., Rev. D. F. Bradley, 5; Welsh Cong. ch., 12; Mt. Zion Cong. ch., 6,	58 00	
Columbus, Plymouth Cong. ch., Mrs. M. A. Wright,	25 00	
Fredericksburg, Cong. ch.	22 25	
Lodi, Cong. ch.	12 10	
Mansfield, 1st Cong. ch., C. B. Bushnell,	5 00	
Oberlin, N. W. Grover, 1.25; F. C. L., 25,	26 25	
Toledo, Washington-st. Cong. ch.	59 20	
Wauseon, Cong. ch.	19 50	228 30

West Virginia

Huntington, 1st Cong. ch.	21 15

District of Columbia

Washington, Mt. Pleasant Cong. ch.	195 85

Georgia

Atlanta, ch. of Christ in Atlanta University,	7 04

Florida

Interlachen, 1st Cong. ch.	6 85

Young People's Societies

CONNECTICUT. — Branford, Y. P. S. C. E., for Pang-Chuang, 10; Greenfield Hill, do., 7.50; Old Lyme, do., 10,	27 50
DISTRICT OF COLUMBIA. — Washington, 1st Y. P. S. C. E., for Pang-Chuang,	30 00
NORTH CAROLINA. — Saluda, Saluda Seminary, for Aruppukottai,	15 00
GEORGIA. — Atlanta, Central Y. P. S. C. E., for native preacher in Japan,	20 00
	92 50

Sunday Schools

CONNECTICUT. — Cromwell, Cong. Sab. sch., 89.42; Norwich, Greeneville Cong. Sab. sch., for Sendai, 30; Westport, Saugatuck Cong. Sab. sch., 3.19,	122 61
NEW YORK. — Brooklyn, ch. of the Pilgrims Sab. sch., 20; do., Tompkins-av. Branch Sab. sch., 15; Flushing, Cong. Sab. sch., for school in Turkey, 21.54; Jamestown, 1st Cong. Sab. sch., 21.35; Salamanca, do., 7.68,	85 57
NEW JERSEY. — Newark, 1st Cong. Sab. sch., for Aruppukottai,	9 18
FLORIDA. — Tavares, Cong. Sab. sch.	10 00
	227 36

INTERIOR DISTRICT

Alabama

Birmingham, Pilgrim Cong. ch.	5 00	
Rose Hill, New Hope Cong. ch.	5 50	10 50

Louisiana

Hammond, Cong. ch. 11 48

Indiana

Fairmount, Cong. ch. 8 00
Fort Wayne, Plymouth Cong. ch. 8 00
———, A friend in Indiana, 100 00——116 00

Illinois

Aurora, New England Cong. ch., 10; E. E. Bouslough, 170, 180 00
Chicago, California-av. Cong. ch., toward support Rev. T. W. Woodside, 200; Pilgrim Cong. ch., toward support Rev. C. L. Storrs, 110.50; Bethany Cong. ch., 13.25; Erving-st. Cong. ch., 10; Christ Ger. Cong. ch. Ladies' Aid Soc., 2.56; do., Friend, 1; Union Park Cong. ch., Mabel Forbes, 1; Chicago Theol. Sem., toward support Rev. C. N. Ransom, 108; Mrs. H. E. Miles, 10, 456 31
Danville, Plymouth Cong. ch., Mrs. Rachel Current, 2 00
Dover, Cong. ch. 10 60
Elgin, Cong. ch., Rev. J. R. Herrick, 5 00
Galesburg, Central Cong. ch., Rev. Thos. McClelland, for Haystack offering, 50 00
Jacksonville, Cong. ch. 34 23
Lombard, 1st Cong. ch. 6 00
Speers, 1st Cong. ch. 3 60
Stark, Rev. J. D. Wyckoff, 5 00
Sterling, 1st Cong. ch. 39 53
Stillman Valley, Cong. ch. 8 72
Strawn, Cong. ch. 2 00
Toulon, Cong. ch. and Sab. sch. 52 00
Waverly, Cong. ch. 10 31——865 30

Michigan

Belding, 1st Cong. ch. 13 25
Detroit, Brewster Cong. ch. 14 54
Dowagiac, Cong. ch. 5 00
Flint, 1st Cong. ch., for Pang-Chuang, 23 41
Grand Blanc, 1st Cong. ch. 8 50
Kendall, Cong. ch. 3 55
Manister, Jane E. Petrie, 10 00
Muskegon, 1st Cong. ch., of which Rev. A. Hadden, for Haystack offering, 5, 32 00
St. Clair, Cong. ch. 14 00
South Haven, 1st Cong. ch. 18 37
Union City, Cong. ch. 14 30
Watervliet, Geo. Parsons, 50 00
Ypsilanti, 1st Cong. ch. 20 00
———, Friend, for Kustendil, 317, and for China, 83, to const. Rev. Milo J. Sweet, H. M. 400 00——626 92

Wisconsin

Beloit, 1st Cong. ch., 148; 2d Cong. ch., Mrs. J. N. Chamberlin, 5, 153 00
British Hollow, Thomas Davies, 50 00
Broederville, Cong. ch. 2 50
Burlington, Plymouth Cong. ch., toward support Dr. C. F. Rife, 32 00
Delavan, Cong. ch., toward support Dr. C. F. Rife, 100 00
Fulton, Cong. ch. 5 31
Huron, Cong. ch. 2 75
Madison, 1st Cong. ch. 200 00
Milwaukee, Plymouth Cong. ch. 250 00
Oshkosh, Plymouth Cong. ch. 56 84
Portage, Rev. J. D. Whitelaw, 10 00
Sparta, J. G. Leete, 50 00
Sturgeon Bay, Hope Cong. ch. 63 35——975 75

Minnesota

Barnesville, Cong. ch. 4 12
Cannon Falls, 1st Cong. ch. 14 00
Minneapolis, Plymouth Cong. ch., toward support Rev. Alden H. Clark, 166.95; do., Miss M. T. Hall, 10; Forest Heights Cong. ch., for Pang-Chuang, 60, 236 95
West Duluth, Plymouth ch. Ladies' Miss. and Aid Soc., for Mt. Silinda, 7 00——262 07

Iowa

Cedar Rapids, 1st Cong. ch., J. P. Hugget, 25; do., Mr. and Mrs. E. A. Runkle, 5; do., W. G. Young, 2, 32 00
Des Moines, Plymouth Cong. ch., of which F. A. Baylies, 20, all toward support Rev. J. K. Browne, 41 00
Letts, H. Lieberknecht, 10 00
Nora Springs, Cong. ch. 5 50
Red Oak, E. M. Carey, 50 00——138 50
Legacies.— Fort Dodge, Woolsey Welles, by W. B. Welles, Ex'r, 50 00
188 50

Missouri

Cameron, 1st Cong. ch., Harry V. Shirts, for Pang-Chuang, 30 00
New Cambria, Eng. Cong. ch. 12 00
St. Louis, 1st Cong. ch., 24.18; Hope Cong. ch., 10.22, 34 40——76 40

North Dakota

Crary, 1st Cong. ch. 13 85
Eldridge, Cong. ch. 6 00
Jamestown, Cong. ch. 8 00——27 85

South Dakota

Sioux Falls, 1st Cong. ch., Rev. Frank Fox, for Haystack offering, 5; Ger. Cong. ch., 3 8 00

Nebraska

Creighton, Cong. ch. 1 00
Friend, 1st Cong. ch. 30 00
Hallam, Ger. Cong. ch. 9 00
Lincoln, 1st Cong. ch. 5 00
Linwood, Cong. ch. 18 75
South Omaha, Mary A. Atwood, 5 00
Weeping Water, Cong. ch. 75 10——143 85

Kansas

Gardner, F. F. Dresser, 5 00
Sedgwick, Cong. ch. 2 75
Wakefield, Cong. ch. Ladies' Miss. Soc. 15 00——22 75

Montana

Helena, H. C. Arnold, 3 00

Colorado

Colorado Springs, 1st Cong. ch., toward support Rev. Henry Fairbank, 124 10
Denver, John Schiedt, 21 42
Fort Collins, German Brethren Conference, 40 00——185 52

Young People's Societies

Illinois.— Chicago, North Y. P. S. C. E. (Englewood), for Sholapur, 30; do., 1st Y. P. S. C. E., 4.84; do., Trin. Ger. Y. P. S. C. E., 1.20; Downer's Grove, Y. P. S. C. E., for native worker in India, 10; Jacksonville, Young People's Miss. Soc., for Sholapur, 30; Strawn, Y. P. S. C. E., for Mt. Silinda, 3; West Chicago, do., 5; Yorkville, do., toward support Rev. A. MacLachlan, 10, 94 04
Michigan.— Northport, Y. P. S. C. E., of which, toward support Rev. L. O. Lee, 5, and for Harpoot, 5, 10 00
Wisconsin.— Columbus, Jun. Y. P. S. C. E. 10 00
Minnesota.— Minneapolis, Children's ch. of Oak Park ch. 2 50
Iowa.— Niles, Y. P. S. C. E., toward support Rev. G. E. White, 2 50
Nebraska.— Bloomfield, Jun. Y. P. S. C. E., for Sendai, 5; Chadron, Y. P. S. C. E., for Mt. Silinda, 12; Normal, do., for do., 25; Santee, Pilgrim Y. P. S. C. E., toward support Rev. E. B. Haskell, 10, 52 00
171 04

Sunday Schools

Illinois.— Canton, Cong. Sab. sch., for Harpoot, 20; Chicago, Trin. Ger. Cong. Sab. sch.,

1.80; Jacksonville, Cong. Sab. sch., 2.55; Mattoon, 1st Cong. Sab. sch., 34.37, 58 72
MICHIGAN.—Eaton Rapids, 1st Cong. Sab. sch., 1.76; Grand Rapids, 2d Cong. Sab. sch.. for Harpoot, 15, 16 76
MINNESOTA.—West Duluth, Plymouth Cong. Sab. sch., Miss Weddle's class, for Mt. Silinda, 7 00
IOWA.—Dubuque, 1st Cong. Sab. sch. 17 62
NEBRASKA.—Lincoln, 1st Cong. Sab. sch. 9 93
KANSAS.—Wakarusa Valley, Cong. Sab. sch. 1 55
111 58

PACIFIC DISTRICT

New Mexico

San José, Cong. ch. 5 00

Washington

Hillyard, Cong. ch., for work in Shansi, 15 00
Puyallup, Cong. ch. 7 45
Snohomish, Cong. ch. 15 55
Sylvan, Cong. ch. 7 00
Tacoma, 1st Cong. ch., 775; Rev. O. L. Fowler, 10, 785 00——830 00

Oregon

Beaverton, Cong. ch. 9 65
Hood View, Cong. ch. 7 15
Oregon City, 1st Cong. ch. 24 75
Portland, 1st Cong. ch., of which 61.75 toward support Rev. G. W. Hinman, 72 57——114 12

California

Adin, Cong. ch. 4 00
Cloverdale, Cong. ch. 11 00
Escondido, Cong. ch. 13 75
Highland, Cong. ch. 56 00
Lodi, Cong. ch. 16 00
Petaluma, Cong. ch., of which Ladies' Miss. Soc., for Shao-wu, 10, 15 00
Potrero, Miss M. E. Todd, 5 00
Sacramento, 1st Cong. ch. 100 00
San Francisco, Friend, 10 00
Tuolumne, G. W. Miller, 24 00——254 75

Territory of Hawaii

Honolulu, through the Board of the Hawaiian Evan. Asso., 516.40; Mrs. M. S. Rice, 450, 966 40

Young People's Societies

CALIFORNIA.—Los Angeles, West End Y. P. S. C. E. 2 00
HAWAII.—Honolulu, through the Board of the Hawaiian Evan. Asso. 14 20
16 20

Sunday Schools

WASHINGTON.—Kirkland, Cong. Sab. sch., 5; North Yakima, Upper Moxee Cong. Sab. sch., for Mt. Silinda, 4.50, 9 50
HAWAII.—Honolulu, through the Board of the Hawaiian Evan. Asso. 6 00
15 50

MISCELLANEOUS

Canada

Granby, Rev. R. K. Black, 10 00
Montreal, W. C. A. 5 00——15 00

Mexico

City of Mexico, Heloise Brainerd, for Mt. Silinda, 30 00

England

London, Miss S. L. Ropes, 75 00

Turkey

Marsovan, Zille Cong. ch. 1 85
Trebizond, Bey Alan Cong. ch., 4.40; Semen Cong. ch., 4.40, 8 80——10 65

Congregational Christmas Box Offering

Additional receipts, 16 48

FROM WOMAN'S BOARDS

From WOMAN'S BOARD OF MISSIONS
Miss Sarah Louise Day, Boston, *Treasurer*

For sundry missions in part, 12,989 92
For housekeeping expenses, Adabazar, 50 00
For Miss Judson's school and the night school, Matsuyama, 2,000 00
Toward support Mrs. F. B. Bridgman, 55 40
Toward support Mrs. F. B. Bridgman, 34 95
Toward support Rev. C. M. Warren, 3 00
Toward support Rev. C. M. Warren, 1 50–15,134 77

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR
Mrs. S. E. Hurlbut, Evanston, Illinois, *Treasurer* 3,000 00

Additional Donations for Special Objects

MAINE.—Portland, 2d Parish ch., A. S. Fuller, for catechist, care Rev. H. C. Hazen, 40 00
NEW HAMPSHIRE.—Lisbon, Miss S. E. Merrill, for pupil, care Rev. B. K. Hunsberger, 1; Mason, Y. P. S. C. E., for pupil, care Miss C. Shattuck, 3; Reed's Ferry, Jun. Y. P. S. C. E., for pupil, care Rev. R. A. Hume, 20; Wilton, Cong. Sab. sch., for child-widows, Wai, 10, 34 00
MASSACHUSETTS.—Attleboro Falls, Central Y. P. S. C. E., for pupil, care Rev. Wm. Hazen, 10; Auburndale, Miss A. D. Adams, for work, care Miss Vesta Atkinson, 22.70; Boston, Mt. Vernon Chinese Sab. sch., for work, care Rev. C. R. Hager, 65; do., 2d ch. (Dorchester) for work, care Rev. E. G. Tewksbury, 7; do., do., J. J. Arakelyan, for work, care Rev. H. N. Barnum, 30; do. (Roslindale) Jun. Y. P. S. C. E., for work, care Rev. E. H. Smith, 20; Chicopee, Rev. H. P. Woodin, 10; Everett, Washburn Y. P. S. C. E. of 1st Cong. ch., for work, care Rev. E. P. Holton, 20; Fall River, 1st Cong. Sab. sch., for boys' school building, care Rev. E. H. Smith, 37.50; Holbrook, I. H. N. Circle of King's Daughters, for pupil, care Rev. E. H. Smith, 10; Lowell, Pawtucket Cong. Sab. sch., for pupils, care Mrs. E. Fairbank, 25; Marlboro, Chinese Sab. sch. and friends of Union Cong. ch., for native preacher and Bible-woman, care Rev. C. R. Hager, 96; Medway, Village ch. Ladies' Benev. Soc., for pupil, care Mrs. R. Winsor, 20; Newtonville, Friends, for work, care Miss A. P. Adams, 5; Somerville, Franklin-st. Cong. ch., for work, care Rev. E. G. Tewksbury, 24.78; Springfield, Mr. and Mrs. R. A. Clark, for hospital nurse, care Dr. F. F. Tucker, 15; Stoneham, Friend, for pupil, care Miss C. Shattuck, 12; Waltham, 1st Y. P. S. C. E., for pupil, care Rev. B. K. Hunsberger, 23; Westboro, A. A. Winsor, for Essery Memorial Orphanage, Monastir, through Miss E. M. Stone, 10; West Hawley, Y. P. S. C. E., for pupil, care Miss C. Shattuck, 5, 467 98
CONNECTICUT.—Ansonia, Jun. Y. P. S. C. E., 1st Cong. ch., for use of Miss Johanna Graf, 5; do., Ger. Y. P. S. C. E., for do., 2; Enfield, Y. P. S. C. E., for work, care Miss C. E. Chittenden, 3; Hartford, Homer W. Brainard, for orphanage, care Rev. W. P. Clarke, 1; Lakeville, Bessie M. Cables, for use of Miss S. R. Norton, 5; Newington, Cong. Sab. sch., for work, care Dr. C. D. Ussher, 33; Stevenson, E. J. Stephens, for Ponasang Hospital, 2; Thomaston, Friends, for pupil, care Mrs. M. L. Sibley, 20, 71 00
NEW YORK.—Geneva, C. A. L., for Ponasang Hospital, 2; New York, North Y. P. S. C. E., for native helper, care Rev. J. P. Jones, 60; do., Broadway Tab. Sab. sch., adult class, for pupil, care Miss A. C. Salmond, 50; do., the Students' Club, for student, care Rev. E. H. Smith, 25; do., Ladies' Helping Hand Asso., for work, care Miss S. R. Howland, 21.28; do., Mr. and Mrs. A. Cole, for pupil, care Rev. J. P. Jones, 20; Syracuse, Plymouth

Cong. Sab. sch., Prim. Dept., for work, care Mrs. H. C. Hazen, 6, 184 28

NEW JERSEY.— East Orange, 1st Y. P. S. C. E., for Bible-reader, care Dr. W. S. Dodd, 10; Newark, W. J., for catechist, Ceylon, 25, 35 00

PENNSYLVANIA.—Chester Springs, A. Lewis Hill, for use of Dr. H. N. Kinnear, 5; Darlington, Rachel Davies, for Ponasang Hospital, 1; Philadelphia, M. K. Kassabian, toward school building, care Rev. H. K. Wingate, 5; Ridgway, 1st Presb. Y. P. S. C. E., for work, care Rev. C. A. Nelson, 10, 21 00

OHIO.—Cincinnati, North Fairmount Y. P. S. C. E., for work, care Rev. G. H. Hubbard, 6.80; Glendale, Y. W. C. A., Glendale College for pupils, care Miss M. L. Matthews, 14; Norwalk, 1st Y. P. S. C. E., for work, care Miss G. Cozad, 2.50, and for work, care Rev. J. H. Dickson, 2.50; Oberlin, Friends, for work, care Rev. Thomas King, 57; do., Mrs. F. D. Tenney, for native helper, care Rev. G. D. Wilder, 15; Springfield, through Rev. W. E. Fay, for work, care Rev. W. M. Stover, 40.40; ———, Friend, for work, care Miss O. M. Vaughan, 50, 188 20

GEORGIA.—Thomasville, Bethany Y. P. S. C. E., for work, care Miss C. Shattuck, 6 00

FLORIDA.—Tarpon Springs, Mrs. W. H. Bigelow, for work, care Rev. G. C. Raynolds, 20 00

TENNESSEE.—Nashville, Fisk University, Miss Chapman's Mission Sab. sch., for pupil, care Miss C. E. Chittenden, 2.50; do., Miss M. E. Chamberlin, for use of Miss C. E. Chittenden, 5, 7 50

ILLINOIS.—Chicago, Y. P. S. C. E. of Grace Cong. ch., for pupil in India, 30; do., Grace Cong. Sab. sch., class of J. L. Werner, for native helper, India, 12.50; do., Grace Cong. ch., Mr. and Mrs. Peter Verberg, for do., 10; do., Mr. and Mrs. J. L. Werner, for do., 10; do., Summerdale Y. P. S. C. E., for Edgar B. Wylie School, 10; Elgin, 1st Cong. Sab. sch., for pupil, Amanzimtoti, 8.25; Evanston, 1st Cong. Sab. sch., for work, care Rev. H. G. Bissell, 26.37; do., Mabel Rice, for work, care Rev. S. C. Bartlett, 1; Oak Park, 1st Cong. ch., L. O. Stanton, for student, care Dr. W. A. Hemingway, 25; do., 1st Cong. Sab. sch., for boys' school, Ahmednagar, 6.60; Wheaton, Wheaton College Sab. sch., for native helper, care Dr. F. F. Tucker, 15; Winnetka, E. M. Kimball, for use of Dr. W. A. Hemingway, 10, 164 72

MICHIGAN.—Detroit, North Cong. ch., F. W. Chamberlin, for native teacher, care Rev. J. H. Dickson, 30; do., 1st Cong. Sab. sch., Prim. Dept., for pupil, care Miss Virginia Billings, 25; do., Brewster Y. P. S. C. E., for work, care Rev. E. P. Holton, 6, 61 00

MINNESOTA.—Minneapolis, 5th Y. P. S. C. E., for Bible-woman, care Miss E. S. Hartwell, 5 00

IOWA.—Grinnell, E. W. Clark, for work, care Rev. G. E. White, 10 00

NEBRASKA.—Cambridge, 1st Cong. ch., Woman's Miss. Soc., for work, care Dr. F. F. Tucker, 53.12; Lincoln, 1st Y. P. S. C. E., for use Rev. and Mrs. E. W. Ellis, 15.90, 69 02

SOUTH DAKOTA.—Sioux Falls, J. M. Freese, for use of Miss J. L. Graf, 10 00

COLORADO.—Colorado Springs, Mrs. M. C. Gile, for pupil, care Rev. H. Fairbank, 15 60

CALIFORNIA.—Berkeley, Kate Winslow, for hospital, care Dr. H. H. Atkinson, 1; Mills College, Mrs. C. T. Mills, for native preacher, care Rev. G. D. Wilder, 100; Oakland, 4th Cong. ch., Mrs. E. T. Leiter, for native worker, care Rev. F. E. Jeffery, 30; San Diego, Susan E. Thatcher, for pupil, care Miss R. M. Bushnell, 25; do., Miss Emily Rothganger, for hospital, care Dr. H. H. Atkinson, 1, 157 00

HAWAII.—Honolulu, Chinese Sab. sch., for native helper, care Rev. C. A. Nelson, 30 00

FROM WOMAN'S BOARDS

From WOMAN'S BOARD OF MISSIONS
Miss Sarah Louise Day, Boston,
Treasurer

For use of Miss M. L. Matthews,	15 00
For pupil, care Miss N. E. Rice,	25 00
For scholarship, care Miss M. M. Patrick,	25 00
For use of Miss C. Shattuck,	15 00
For use of Miss C. Shattuck,	5 00
For work, care Miss M. V. Platt,	15 00
For work, care Miss M. V. Platt,	3 00
For work, care Miss M. V. Platt,	5 00
For work, care Miss M. V. Platt,	3 00
For work, care Miss M. V. Platt,	2 50
For work, care Miss M. V. Platt,	10 00
For work, care Miss M. V. Platt,	1 00
For pupil, care Miss R. M. Bushnell,	3 00
For dormitory bed, care Miss R. M. Bushnell,	10 00
For pupils, care Rev. H. G. Bissell,	36 00
For use of Dr. M. E. Stephenson,	30 00
For pupil, care Rev. E. Fairbank,	15 00
For pupil, care Mrs. R. A. Hume,	20 00
For pupils, care Miss Belle Nugent,	40 00
For work, care Rev. J. P. Jones,	10 00
For work, care Miss M. T. Noyes,	25 00
For work, care Miss M. M. Root,	11 00
For work, care Miss M. M. Root,	8 00
For use of Mrs. E. H. Smith,	30 00
For work, care Rev. Mark Williams,	5 00
For use of Miss Mary F. Long,	10 00
For refit for Miss Claribel Platt,	62 50
For pupil, care Miss M. M. Patrick,	3 10
For work, care Miss C. Shattuck,	25 00
For pupil, Erzroom,	30 28
For work, care Dr. R. P. Hume,	20 00
For pupil, care Miss E. R. Bissell,	27 00
For work, care Mrs. J. E. Abbott,	40 00
For work, care Miss E. B. Fowler,	15 00
For work, care Rev. H. C. Hazen,	10 00
For work, care Rev. H. C. Hazen,	15 00
For work, care Rev. J. C. Perkins,	15 00
For work, care Miss H. L. Osborne,	5 40
For Ponasang Hospital,	3 65——649 43

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR
Mrs. S. E. Hurlbut, Evanston, Illinois,
Treasurer

For work, care Miss F. K. Bement,	5 00

From CANADA CONGREGATIONAL WOMAN'S BOARD OF MISSIONS
Miss Emily Thompson, Toronto, Ontario,
Treasurer

For native teacher, care Rev. C. R. Hager,	30 00
For work, care Rev. F. W. Macallum,	2 55
For pupil, care Rev. F. W. Macallum,	5 00——37 55

Income Mrs. D. K. Pearsons Memorial Fund

For Anatolia College,	1,821 86

Income Blank Memorial Fund

For scholarship, Anatolia College,	39 00
	4,149 54
Donations received in May,	41,072 72
Legacies received in May,	1,149 51
	42,222 23

Total from September 1, 1906, to May 31, 1907. Donations, $413,228.00; Legacies, $78,283.72 = $491,511.72.

Abbott Fund

NEW JERSEY.—East Orange, 1st Cong. ch.	12 50

Ruth Tracy Strong Fund

(For work at Beira, East Africa)

For Plant

MASSACHUSETTS.—Hatfield, Rev. R. M. Woods,	10 00

For Expense

MASSACHUSETTS.—Dedham, Miss M. C. Burgess,	5 00
WASHINGTON.—Seattle, Rev. C. R. Gale,	9 00
	14 00